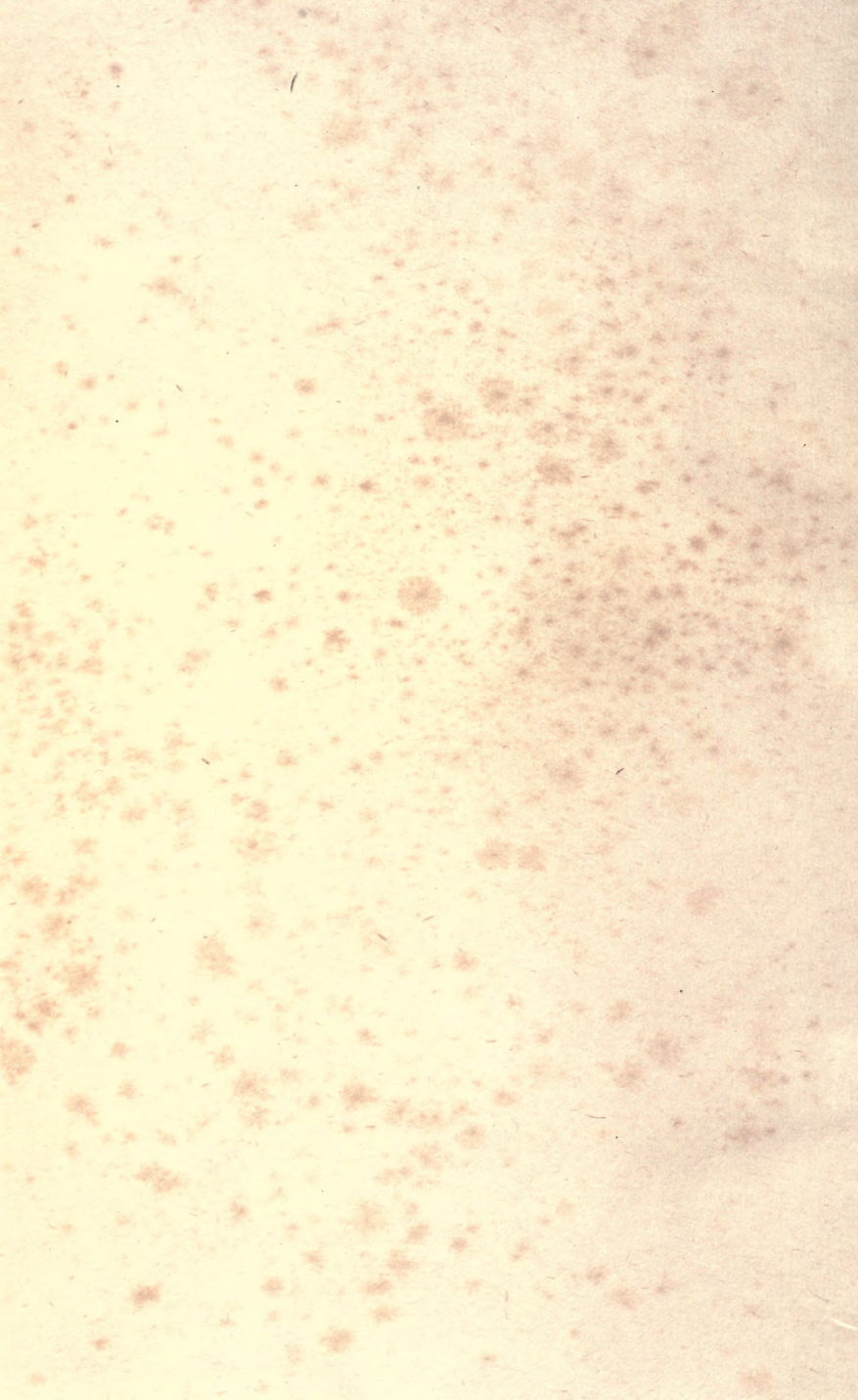
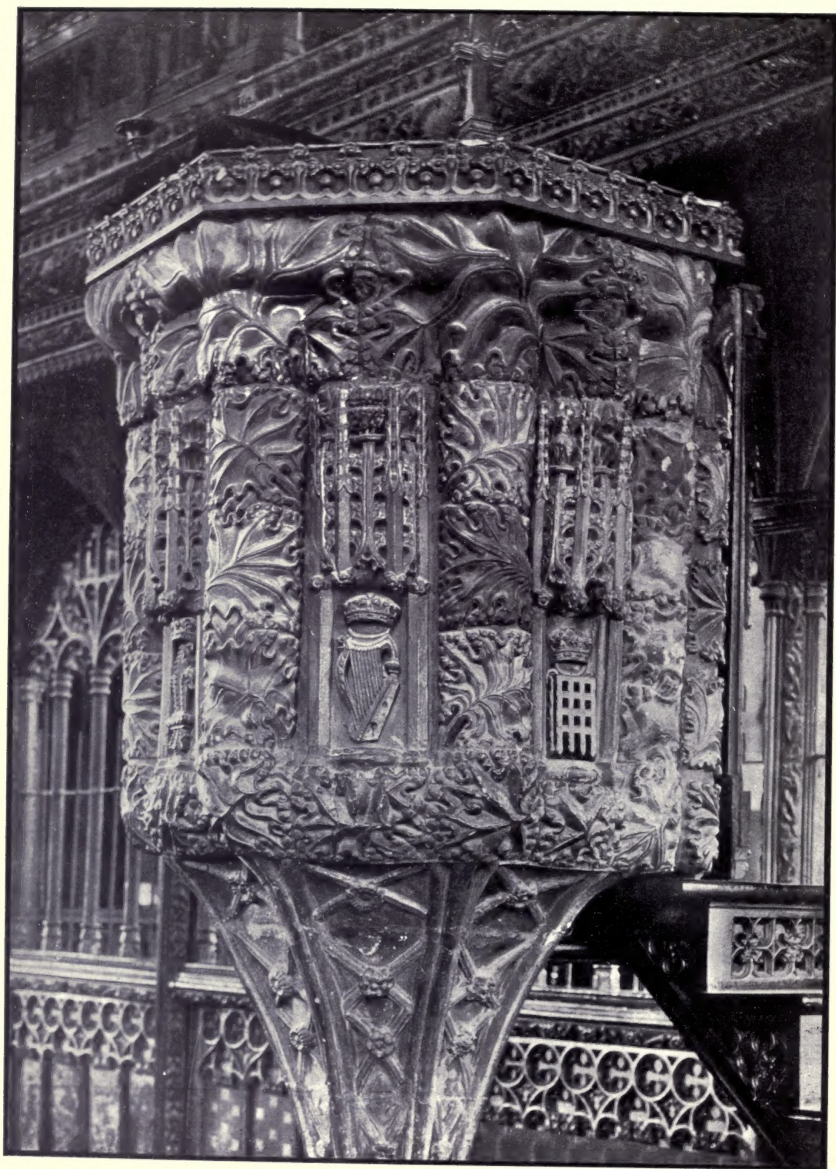


Pulpits, Lecterns and Organs



J. CHARLES COX





F. H. C.

Dartmouth

Pulpits, Lecterns, & Organs in English Churches

BY

^{ohn}
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_W

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"Churches of Cornwall," "Churches of Cumberland and Westmorland,"
"Churches of the Isle of Wight," "Churches of Nottinghamshire," "How to
Write the History of a Parish," "Churchwardens' Accounts," "Parish Registers,"
"Church Furniture," "Royal Forests of England," "Sanctuaries," etc.

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These pages are dedicated to

The Rev. Dr GEE

Master of University College, and Professor of
Church History in the University of Durham

as a small token of the author's friendship,
and of his keen appreciation of the scholarly
services that he has rendered to the cause of
English Church History

PREFACE

ALTHOUGH the name of the writer of the letterpress of this book is the only one that appears on the title-page and cover, he is by no means sure that the name of Mr Francis Bond, the General Editor of the series, ought not to have been bracketed with it, as to him these pages are indebted for all the labour and scholarly insight involved in the selection and arrangement of the vast number of choice illustrations of pulpits, lecterns, organ cases, and other consonant details within the covers; moreover, the letterpress also is indebted to his arrangement, advice, and corrections.

The writer had long wished to produce a monograph on pulpits, and the suggestion that the subject should form one of the Oxford University Press' noteworthy series of books on the Church Art of English Churches was eagerly welcomed by him. Up to the present time, the only work on this essential branch of English ecclesiology has been Mr Dollman's *Examples of Ancient Pulpits* published in 1849, and long ago out of print. The pulpit of mediæval days was evidently intended to take an unmistakably prominent part among the fittings of a church, for the best of sculpture and carving was usually employed in its construction, as is vividly demonstrated in the following pages; moreover, bright colouring was not infrequently employed, both in stone and wood examples, to make the pulpits still more distinctive.

There are few subjects upon which mistakes are more common, even amongst those who have some knowledge of Church lore, than those of preaching and pulpits. It is to be hoped that this book may do something to correct several popular delusions. The bounden duty of preaching was insisted upon with constant reiteration by the mediæval Church, and was by no means a special appanage of the Reformation period. The Anglo-Saxon priest, from the seventh century onwards, was bound to preach at least every Sunday and Saint's day. Upwards of one hundred and fifty sermons assigned to the Venerable Bede, and certainly of the eighth century, are extant. These sermons are almost entirely concerned with the gospel of the day, as they were usually preached at High Mass. As time went on, the extant sermons of the mediæval Church increase vastly in number, and their special and invariable

characteristic is the thorough and almost intuitive knowledge of the whole of the Scriptures shown by the writer. It is not too much to say that if an ancient sermon be compared with the average pulpit discourse of modern days, the Bible is cited fully ten times oftener in the sermon of former times. Insistence on preaching and directions as to the scope of sermons were persisted in by English synods or by other episcopal injunctions right up to the dawn of the Reformation. Moreover, the frequent and largely circulated religious manuals of the fifteenth and early sixteenth centuries enjoined on the laity the importance of preaching, making it a matter of greater moment to listen to a sermon than even to hear Mass.

Abundant consecutive evidence is also here adduced to upset the foolish but often held notion that sermons were usually preached in Latin and not in the vernacular. The fact is that, so far as England is concerned, Latin sermons were reserved for the learned, and that for every Latin sermon, at least one hundred were preached in the vulgar tongue.

With the Reformation came about a most remarkable cessation or reduction of preaching. Sermons became such a rarity that the term "Sermon Bell" was currently applied to a special bell which informed the parishioners when a sermon was about to be delivered. In the days of Edward VI. there were very few licensed preachers; eight sermons were to be preached annually in every parish church, but four of these were to attack the Papacy or to defend the Royal Supremacy. It was still worse in the following reign. So much alarm was felt lest the sermon should exalt Geneva on the one hand, or Rome on the other, that the Elizabethan Injunctions of 1559 provided that four sermons were to be preached during the year, and that homilies were to be read on the other Sundays. Preachers' licences were most sparingly granted. An Elizabethan clergy list of the whole of the diocese of Lichfield towards the end of the queen's reign enumerates 433 beneficed clergy, whilst out of this number only 81—or less than a fifth—were licensed to preach. There can, indeed, be no doubt that there was far less preaching during Elizabeth's long reign than during any other reign from the Conqueror down to the present time.

Another very common notion, namely, that mediæval pulpits were of quite exceptional occurrence, the sermon being generally delivered from the altar or chancel steps, is hopelessly wrong. Such an idea is completely disproved by the numerous instances in which churchwardens' accounts of pre-Reformation date are yet extant. In no one case, so far as the writer knows, are the mention of repairs to pulpits or the purchase of new ones absent. A recent writer of repute has had the effrontery to adduce, in support of the alleged rarity of pulpits, that "pulpits

in the inventories of Church Goods, *temp.* Edward VI., are never catalogued." True, but the same is the case with altars, fonts, and screens. Moreover, the reports of certain of these Church Goods Commissioners actually bear witness to the universality of pulpits. The Surrey Commissioners, for instance, state that "certaine lynen for the furniture of the communion table, the fourmes and pulpits were necessarily left in every parish church of every hundredth within the countie of Surrey."

Pulpits, in these pages, are followed up county by county in alphabetical order under three headings, namely, mediæval examples of both stone and wood, and post-Reformation instances up to about the year 1700. In the last of these divisions all are of oak, with the exception of Dinder, Yaxley, Swarby, and Fordington.

The stone pulpits of pre-Reformation date yet extant number upwards of sixty; they are chiefly to be found in the counties of Somerset, Gloucester, and Devon. Mediæval pulpits of wood remain in about one hundred of our parish churches; but this number includes several cases wherein old panelling has been used in their repair or reconstruction. They are chiefly of the fifteenth century, but in six cases these wooden pulpits undoubtedly pertain to the fourteenth century.

As to good examples of post-Reformation date, they are far more numerous; they abound in certain counties, such as Northants and Notts., but several northern shires are almost destitute of late Tudor or Stuart instances. An endeavour is made here to differentiate between Jacobean and Carolean examples. It is somewhat absurd to style every kind of wood-work Jacobean long after the death of James. The Carolean (Charles I.) pulpits in various counties are superior both in number and beauty of design to those of the first James. The true admirer and reverent student of our old parish churches has long since ceased to limit his appreciation to Gothic details. He realises that all that is good of its kind in the work of painstaking craftsmen is well worthy of attention. When complete, the pulpit, tester, and pedestal in these late Elizabethan, Jacobean, or Carolean compositions often form an imposing ensemble. But ignorant restorers have not infrequently marred the whole effect by the removal of the canopy or sounding-board. Other parsons or would-be architects deliberately mar the effect of an old post-Reformation pulpit by placing it on a white stone base; while in fully a score of cases with which the writer, in the course of a long life, is well acquainted, beautiful and cunningly wrought late pulpits have been ruthlessly ejected altogether from the church. It is hoped that these pages may do something to add to their greater appreciation.

To the long account of pulpits, a briefer one follows, which is well illustrated, dealing with the kindred subject of hour glasses.

The interesting subject of ancient lecterns is treated after a much fuller fashion than has hitherto prevailed, and is enriched by numerous illustrations. Brass eagles are carefully discussed. A recently published Ecclesiastical Dictionary has stated that the old brass eagles in English churches are "nearly a score in number." But in these pages the number is shown to be at least forty-six. Eagles of wood, as well as lectern desks of both brass and wood, are also treated for the first time as distinct subjects, and efforts have been made to make their enumeration as complete as possible.

Reading desks of late origin, gospel desks in the chancel wall, and desks for chained books also receive attention, while a few concluding pages deal with the few examples of handsome old organ cases still surviving, though none of them unfortunately are of mediæval date.

Though a good deal of care has been expended in the endeavour to make this book both comprehensive and accurate, the author's long experience both as a writer and a reviewer causes him to fear that a perfect book has never yet been published, and he will be grateful to those who will point out sins either of omission or commission.

His best thanks are due to several friends who have assisted him, both clerical and lay, but as they have all been thanked personally or by letter, no list of them need be here given. One exception must, however, be made, for he owes so much to the continuous help received from his old friend, the Rev. R. M. Serjeantson, the rector of St Peter's, Northampton.

For photographs and drawings, acknowledgments are due to Mr M. B. Adams, F.R.I.B.A., Dr F. J. Allen, Mr A. W. Anderson, A.R.I.B.A., Mr Thomas Baddeley, Mr W. H. Barrell, Mr A. Bedding, Dr G. Granville Buckley, Dr P. B. Burroughs, Mr F. H. Crossley, Mr W. Davidson, Mr W. Marriott Dodson, Mr G. C. Druce, Mr J. F. East, Mr William Francis, Miss A. E. Gimmingham, Mr T. M. Grose-Lloyd, Mr J. F. Hamilton, Mr F. T. S. Houghton, Mr P. M. Johnston, F.S.A., Mr J. T. Lee, Messrs Levy, Mr W. Maitland, Rev. Walter Marshall, Mr C. F. Nunneley, Rev. H. B. Pim, Professor S. H. Reynolds, Rev. G. W. Saunders, Mr C. B. Shuttleworth, Rev. F. Sumner, Mr F. R. P. Sumner, Rev. F. H. Sutton, Mr Syers-Cuming, Mr F. R. Taylor, Mr G. H. Tyndall, Mr J. C. Wall, Mr G. H. Widdows, A.R.I.B.A., Mr W. Percival-Wiseman, Miss Carrie Percival-Wiseman, and Mr E. W. M. Wonnacott, F.S.I.; reproductions of the above are distinguished by the initials of the owner of the photograph or drawing.

J. C. C.

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PULPITS, LECTERNS, AND ORGANS

CHAPTER I

PREACHING AND PULPITS

THE first historical mention of a pulpit occurs in the Book of Books, for when Ezra began his mission of reform at Jerusalem, B.C. 458, he "stood upon a pulpit of wood, which they had made for the purpose, in the sight of all the people, for he was above all the people." This passage at once supplies the object of a pulpit, namely, an elevated structure to enable the preacher to be seen and heard by the congregation. Ezra's pulpit on this occasion, however, was not in harmony with our usual conception of such a structure, unless it is the one of modern erection in the great church of Yarmouth, for it was of sufficient size to accommodate six attendants on his right hand, and seven on his left. It is said that this stately precedent of Ezra's was to some extent followed in the earlier mediæval days in cathedral churches, for when the bishop preached it was customary for him to be accompanied into the pulpit by his two archdeacons.

It is a complete mistake to imagine that preaching was neglected in the mediæval Church, or that sermons were in the main a product of Reformation days. The exact contrary is the case, as will presently appear. Oral teaching was by no means confined to missionary labours among the heathen, but was the habitual practice of the Church for the maintenance of the faith, and for the instruction of the faithful from the earliest days. Much may be gleaned on the subject from the Fathers. So far as our own country is concerned, the incidental evidence of the regular custom of preaching in their churches by the Anglo-Saxon priests during the seventh and following centuries

is abundantly convincing. The reforming canons of King Edgar (959-975) provide that the clergy were to preach every Sunday, but this had been the general practice for three centuries.

In 1223 the Synod of Oxford exhorted the clergy to "preach the Word of God, and not to be dumb dogs, but with salutary bark to drive away the disease of spiritual wolves from the flock." Grosseteste, the famous Bishop of Lincoln (1235-54), not only directed the clergy of his huge diocese to preach regularly on Sundays, but he drew up headings of sermons for them. This great bishop, soon after his consecration, went the round of his various archdeaconries, summoning the clergy of each deanery to meet him at a certain church and date, and the people also were warned to attend, that their children might be confirmed, and that they might hear the Word of God and make their confessions. On such occasions, the bishop leaves it on record that "I myself was accustomed to preach the Word of God to the clergy, and some Friar, either Preacher or Minorite, to the people." Somewhat later in this century, Bishop Quivil of Exeter (1280-92) drew up homilies for the use of his clergy, and ordered, under a penalty, that every parish should possess a copy. From about this date onwards, when most of our diocesan episcopal registers begin, official references to preaching became frequent. It was in 1281 that Archbishop Peckham put forth his injunctions directing the clergy to expound in the vulgar tongue four times in a year, the Fourteen Articles of Faith with regard to the Holy Trinity and Christ's Humanity, the Ten Commandments, the Two Evangelical Precepts of love to God and man, the Seven Works of Mercy, the Seven Capital Sins, the Seven Virtues, and the Seven Sacraments. It is quite incorrect to imagine that this order meant that there were to be but four sermons in the vernacular each year. In 1408 no ordinary secular or religious priest was allowed to preach without the licence of his diocesan; but the four orders of Friars were authorised to preach in the churchyard, and indeed of common right anywhere. The perpetual curate, however, that is to say the rector, vicar, or licensed incumbent, preached by virtue of his office; temporary chaplains (or as we should now say "curates") were restricted to the topics of the 1281 injunctions.

Before we come to the question of the place where sermons or discourses were delivered within churches, it may be well to offer a few words so as to remove a common misapprehension. In the inimitable *Chronicle of Joceline de Brakelond* it is recorded under the year 1187, that Abbot Samson, of Bury St



F. S.

Coleridge, Devon

Edmunds, was wont to preach to the people in the nave of the great conventual church, from a pulpit which he had caused to be made for that purpose, and that he preached to them not only in the English tongue, but even in the East Anglian dialect (*Anglice, sed secundum linguam Norfolkicæ*). The point of this story is, of course, in this great abbot condescending to use the terms of provincial pronunciation best known to his hearers; just as if one of our present-day gifted scholar-preachers were to use, in a local church, broad Derbyshire or Exmoor "Zummerzset." But the incident is usually cited to show how extremely rare was any preaching in the vernacular! In reality it means nothing of the kind. In all probability for every sermon preached in Latin throughout England for about a thousand years before the Reformation, at least one hundred were preached in English. Latin was the language both spoken and written by scholars throughout Western Christendom during mediæval days; it was a most useful medium of intercommunication, common to all the European nations, in fact a sort of learned Esperanto after which we are now vainly yearning. There were, too, infinitely strong reasons for its initial adoption as the shrine of a faith wherein the deepest of holy truths were crystallised, reasons which were sound enough in the infancy of coming languages, but have long since lost their efficacy. Naturally enough, from being the receptacle of the inmost conceptions of the Divine Liturgy, the Latin tongue became the essential medium of expressing the teaching both in doctrine and morals of the Crucified, and Latin sermons, when they came to be written, or still later when they came to be printed, were the result.

Now and again, when the literates or learned were gathered together, sermons were preached in Latin, as they still are before the Convocation of the Church of England. But no one can possibly believe that, when St Augustine and his band of the Roman mission landed on our shores, or when St Aidan came down from the North, they addressed our pagan forefathers in Latin. If so, for all the consequent result, they might just as well have croaked like frogs! Nowadays, if a man is moved to become a missionary in such a district, say as Central Africa, the very first thing he does in a practical direction is to set to work to learn one or more of the languages of the inhabitants, and the preaching in the native tongue when the rude churches are built, as converts are made, will still for a long time be his chief duty and perchance difficulty. It was the same in the sixth century as it is in the twentieth.

When Grosseteste, in his decanal visitation, preached to the



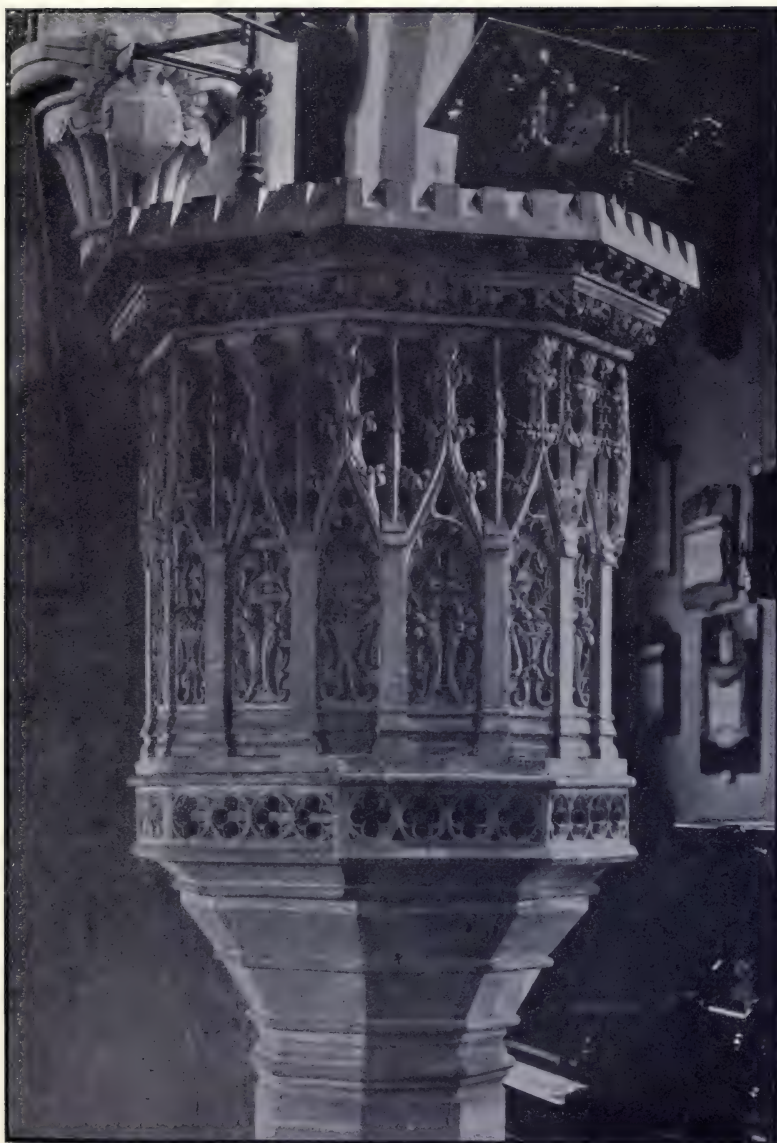
W. W.

Winchester Cathedral

assembled clergy, the language was probably Latin, but when one of the friars addressed the people does anyone believe that that tongue was used? It is known from the much later Act Books of our English mediæval prelates that they or their commissaries were in the habit of preaching in the Chapter House to the inmates of the monasteries at the time of their formal visitation. Occasionally the episcopal scribe set down in the register the actual text taken from the Vulgate, which the bishop used when preaching to the religious of a particular house. Thus Bishop Oulton of Winchester (1333-43), when visiting the great Benedictine nunnery of Nunminster, on 9th April 1334, took for his text *Deo per omnia placentes*, and when visiting the nuns of Romsey Abbey he preached from *Qui parati erant, intraverant cum eo ad nuptias*. The same bishop, when visiting the Austin canons of Christ Church, addressed them, at a later date, from *Ascendente Jesu in naviculam, secuti sunt eum discipuli ejus*, and when at Southwick Priory his text from the gospel was *Est puer nunc hic qui habet quinque panes hordaceos et duo pisces*.

It is, however, by no means improbable that even when the good bishop was thus addressing the religious, he preached to them in either English or possibly in Norman-French. There is good ground for believing that inability to understand colloquial Latin, or even to master the construction or exact sense of the very canon of the Mass, was by no means unknown amongst the ordinary priesthood, whilst this ignorance was still more marked amongst the women of even the vowed religious. This may be illustrated by two true stories taken from old mediæval registers, the one sad and the other entertaining.

When William de Wenda succeeded to the dignity of dean of the new foundation at Salisbury in 1220, he at once proceeded to make a searching visitation of the parishes on the prebendal estates which pertained to the Dean and Chapter. Certain of the outcomings of this tour were deplorable, and loudly called for *reformanda*. Among the defaults then exposed was the ignorance of certain of the clergy, all of whom were called before the dean to be examined as to their orders and learning. Among them was one Simon, chaplain of a dependent chapel of Sonning, Berks., who had been four years in priest's orders. The dean examined him in the gospel for the first Sunday in Advent, when it was found that he did not understand what he read. He was then tested in the opening of the canon of the Mass, *Te igitur clementissime Pater rogamus*, etc. He had no idea in what case *Te* was, nor by what it was governed. Requested by the dean to look more closely at the



F. J. A.

Shepton Mallet, Somerset

words, the chaplain gravely suggested that *Te* was governed by *Pater*, because the Father governed all things! nor could he state the case, or decline the word *clementissime*, or explain the meaning of *clemens*. This was doubtless quite an exceptional case, but the result of this visitation was the suspension of several other chaplain priests for almost equal ignorance of the Latin that they used.¹

The other story is about a century later, and has been taken direct from the voluminous Act Books of the energetic Bishop of Lichfield, Roger de Norbury, who ruled over the diocese from 1322 to 1358. In the course of a general visitation, soon after his consecration, the bishop paid an official visit to the small Benedictine nunnery of Fairwell, which was only a mile or two from his cathedral city. The priory was surrounded by woods, and was within the limits of the royal forest of Cannock. Among the *reformanda* issued as the result of this visit, the prioress was warned not to keep any hounds (*canes venatici*). Three years later the bishop again visited this house, and was surprised to find certain hunting dogs still kennelled within the precincts of the priory. On remonstrating at this disobedience, the lady superior coolly told his lordship that, after his previous visit, the convent had received a document from Lichfield, but, as they could not read Latin, they did not know what it was all about. As a practical reply, the long-suffering bishop, on his return to Lichfield, sent the prioress another copy of his injunctions in Norman-French.

It may also be remembered that Giraldus Cambrensis, when speaking of the ignorance of some of the clergy, tells the story of a preacher who described the Canaanitish woman as partly a dog and partly a woman, believing that her name was derived from *canis*, a dog!

The oldest set of sermons preached in England, now extant, are those assigned to the Venerable Bede, who flourished between 672 and 735. They are a proof of the early establishment of the custom of preaching on all Sundays and Saints' days. They number twenty-two for Lent, forty-seven in the course of the Church's year, forty-eight on Saints' days, and some twenty very short ones, evidently uttered to country congregations. Nearly all the sermons, as was customary for many centuries—the sermon being delivered at High Mass—were expositions of the gospel for the day. Critics are doubtful if all those which appear in the earlier editions are rightly assigned to Bede, but at all events they are all of the age of

¹ *Vict. Co. Hist. of Berks.*, ii. 5-7.



P. R. B.

Banwell, Somerset

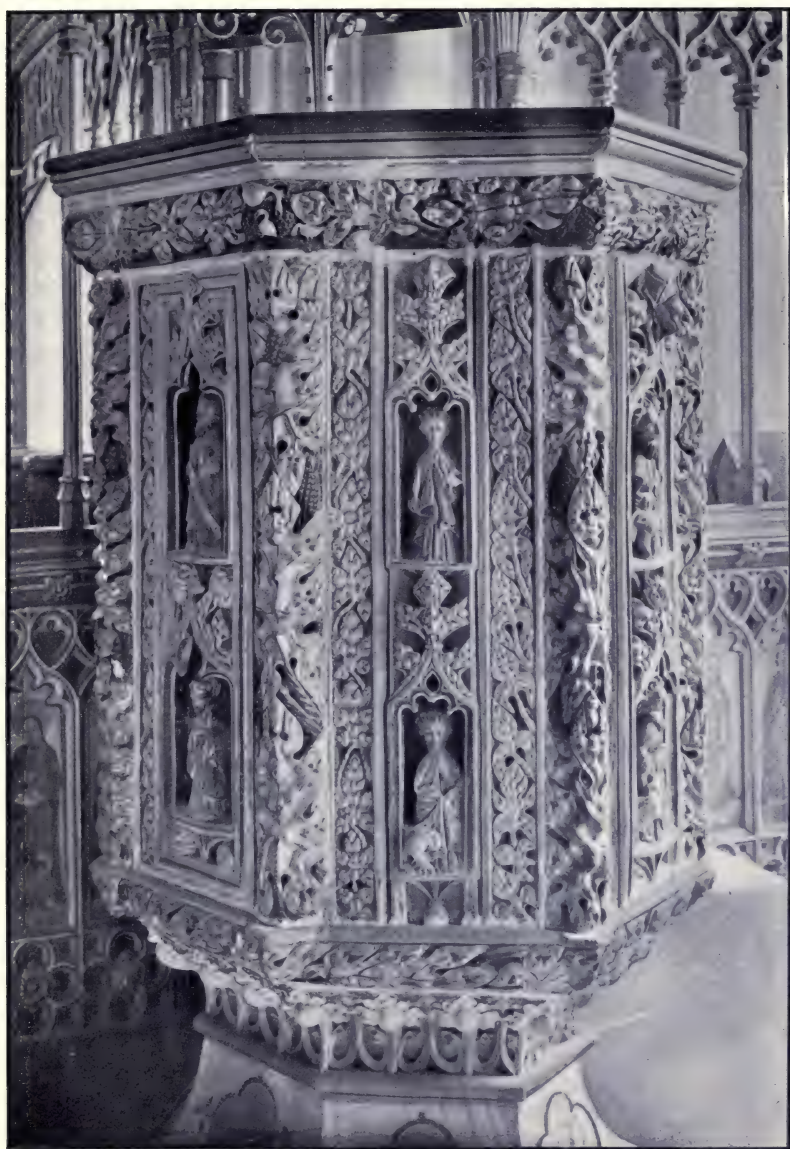
Bede. It is obvious, on consulting them, that the short popular discourses are so slipshod in style, that they must have been taken down by some admirer or pupil of the preacher. They are all in Latin, but it is simply impossible that they were delivered in that tongue, for Latin was in England of those days just as much a dead language as it is at the present time.

With regard to the vast mass of mediæval sermons it may be said, contrary probably to the general belief, that they have one common characteristic, namely, the immense and almost intuitive knowledge of Scripture which their writers possessed. "If anyone, to take the lowest view of the subject, will be at the trouble of comparing the number of references to be found in a modern with those which occur in an ancient sermon, he will find that ten to one is by no means an exaggerated estimate of their relative proportions. Nor is this all. Modern quotations are almost entirely taken from certain books or chapters of the Bible; the more important portions, as men nowadays irreverently, not to say profanely, call them. The ancient preachers drew their citations from all parts of Scripture alike; equally imbued with the spirit of all, it was impossible that they should quote otherwise than according to analogy.¹

It is not, however, a matter of guess-work or deduction to assert that Bede used the vulgar tongue when instructing our forefathers in the rudiments or mysteries of the faith. The great preacher himself, in a letter to Egbert, lays down the principle that it is best to preach in Latin to those who could grasp its meaning, but that those who only understand their mother tongue were to be addressed in the vernacular (*sua lingua*); doubtless the early preaching in the vulgar tongue would be in the main extemporaneous, for the niceties of expression could scarcely be rendered in a barbarous and unformed language. The taking down a sermon during delivery, in writing by an official notary, or by a private admirer of the preacher, was a recognised habit of the Church three centuries before the days of Bede. Gregory Nazienzen, who died in 389, in his valedictory discourse, says: "Farewell, ye lovers of my sermons; farewell, ye pens, both public and private."

Students of the Councils of the Church, whether general, continental, or insular, are well aware of the continued insistence of the bishops upon the importance of frequent preaching and the use of the vernacular. But as popular ideas in the opposite direction are so deeply ingrained, it may be well to cite one or two striking early instances. The twenty-fourth Canon

¹ Neale's *Mediæval Preaching* (1856), xxv.



F H C.

Bovey Tracey, Devon

of the Council of Carthage, held in 398, enjoins that all persons leaving the church during sermon time shall be excommunicated. The English Council of Cloveshoe of 747, orders priests to learn to construe and expound the Our Father, the Creed, and all the solemn parts of the Mass and Holy Baptism in the vulgar tongue. The Council of Arles, of the year 813, insists on sermons on all Sundays and festivals, not only in city churches, but in those of country parishes; whilst the Council of Mayence, of the same year, lays special stress on preaching in the vernacular.

As the Anglo-Saxon language became more formulated, some of our great prelates and preachers did not hesitate to write out their religious instructions in that language. Thus Ælfric the Grammarian, Archbishop of Canterbury from 995 to 1005, left behind him eighty Anglo-Saxon homilies. Amongst others who in this particular followed his example were Ælfric, Archbishop of York from 1023-51, and Wulfstan, Bishop of Worcester, who died in 1023.

The laity, too, appear to have been distinctly attached to preaching, and to the length and frequency of sermons both in the earlier and later mediæval days, a liking which is usually attributed solely to Puritans or those of post-Reformation days. From various incidental references that we have gleaned upon this point, we are content to cite two. The late Prebendary Randolph cites one instance at Colyton, Devon, where the questmen, at a visitation of Bishop Stapleton (1308-26), complained of the rarity and brevity of their vicar's preaching. "It was not of the quality they complained, for after all it was his best, and he was a good man, but he stinted quantity, nor would he admit the preaching friars to eke out his insufficiency as his predecessors had done."¹ Two centuries later the laity of Durham must have shown a strong devotion to sermons; for the *Rites of Durham* tell us that the monks were wont to preach every Sunday afternoon from one o'clock to three in the Galilee chapel at the west end of the great cathedral church; for their own sake, we cannot help hoping that this was done by a system of relays.

The grammar-school masters of Oxford, in the first half of the fourteenth century, were instructed to insist on their scholars talking either in Latin or French, as Mr A. F. Leach reminds us. This illustrates a striking passage in Higden's *Polychronicon*, written in 1327, wherein he says that the corruption of the English language of his day, of which he complains, "comes chiefly from two things, viz., that boys in school, contrary

¹ *Newberry House Magazine*, Feb. 1890.



F. H. C.

Pilton, Devon

to the custom of all other nations, since the first coming of the Normans, abandoning their own tongue, are compelled to converse in French; and also that noblemen's sons from their very cradles are taught the French idiom; and that countrymen wishing to be like them, that so they may appear more respectable, endeavour to Frenchify themselves with all their might."

Archbishop Peckham, as visitor of Merton in 1271—"seeing that the clerks of England for the most part stutter and stammer in talking Latin," ordered that the grammar pupils should be obliged to talk in Latin, and that certain specified Latin works should be procured and chained on a desk for their study.

It may perhaps be as well, in this opening section, to bring the matter of preaching and of preaching in the vulgar tongue to the later days of the mediæval period, and even to the eve of the Reformation. To avoid discursiveness this had better be done by the citation of one or two pertinent facts illustrative of many more that might be adduced.

The Acts of a Synod, held by Bishop Langham at Ely, in 1364, order every parish priest to preach frequently, and to expound the Ten Commandments, etc., in English, or as the original has it, *in idiomate communi*.

It is recorded of Edmund Lacy, when he was installed Bishop of Exeter on Mid-Lent Sunday, 1472, that he gave a great feast, and on the morrow visited the church, and preached a good sermon in Latin in the Chapter House. On the following Wednesday, being the Annunciation, he preached in English in the pulpit before all the choir and the people of the city of Exeter.¹

In 1447, William Plympton, a Dominican friar, was licensed to preach at Otford, Kent, on a special occasion, *in vulgari*, by the prior and convent of Canterbury when the sec was vacant.²

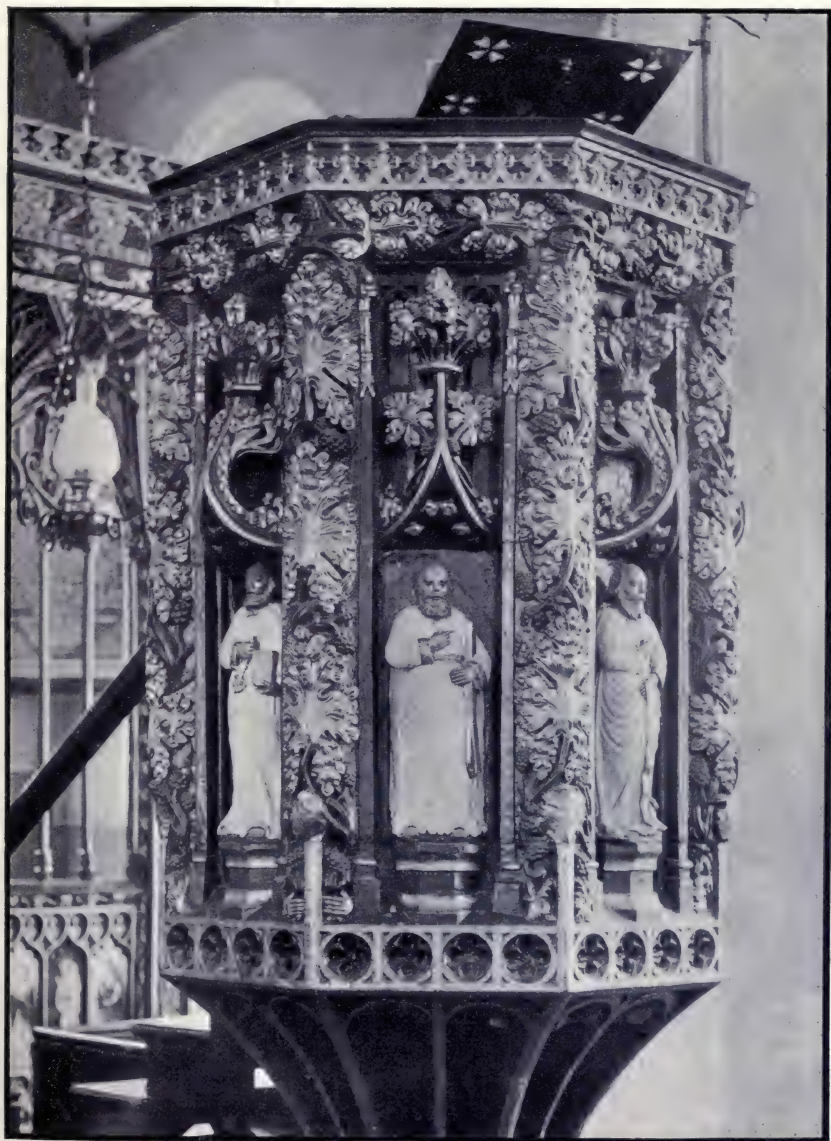
In 1486, Prior William Sellyng, on behalf of himself and the convent of Christ Church, Canterbury, *sede vacante*, granted a licence to Thomas Goldstone, authorising him to preach, *latine vel vulgari, clero et populo*, in all lawful places within the province of Canterbury.³

The witness, too, during the fourteenth and fifteenth centuries, of the numerous manuals issued to help the clergy in carrying out the injunction of 1281 as to definite instruction in the vernacular in the main tenets of the Christian faith, is not a little remarkable, and points to the reality of the teaching

¹ *Hist. MSS. Com.*, Var. Coll., iv. 46.

² *Hist. MSS. Com. Rept.*, v. 430.

³ *Hist. MSS. Com. Rept.*, v. 430.



W. P. W.

Harberton, Devon

and preaching in many a parish. The invention of printing towards the close of the latter century made the multiplication of such manuals a comparatively easy matter; the printing of Archbishop Peckham's Constitution was at once undertaken, as well as several glosses upon it. In 1466 a synod of the province of York, under Archbishop Neville, not only insisted upon the observance of these essentially definite instructions, but set out, at considerable length, the method in which the parish priests had best use this work, so as to improve the lives of those committed to their charge.

It is impossible to exaggerate the force of language used in these manuals respecting the value of preaching and instruction, not only as to the bounden duty of the priest to be a faithful expounder of the Word of God, but as to the faithful attendance of the laity at such ministration. Neglect of sermon-hearing was made a question of conscience in preparing for Confession, as manuscript as well as printed sources plainly prove, and this some years before the separation from Rome.¹

Richard Whitford, the Monk of Zion, in his popular *Work for Householders*, first published in 1330, after instructing the householder how to bring up the young and those under him, to be devout at the Sunday Mass, with their eyes on their books and beads, goes on to estimate the sermon even higher than the Mass. "If there be a sermon any time of the day let them be present, all that are not occupied in needful or lawful business; all other occupations laid aside, let them ever keep the preachings rather than the Mass, if, perchance, they may not hear both." Other manuals, at least a dozen, express themselves with equal definiteness on the danger of neglecting or despising oral instructions and sermons, among which may be mentioned *The Myrrour of the Church*, *Exornatorium Curatorium*, and *The Interpretatyon and Sygnyfycacyon of the Masse*, printed in 1532. Probably only one other quotation is necessary to drive home the literal truth of this present contention. It shall be taken from *Dives et Pauper*, which appears to have been by far the most popular book of religious instruction in England, first brought out in the middle of the fifteenth century.

The author of this tractate, in addition to other strong passages of a like nature, writes thus: "As St Anselm saith God's Word ought to be worshipped as much as Christ's Body, and he sins as much who hindereth God's Word or taketh it recklessly, as he that despiseth God's Body, or through his negligence letteth it fall to the ground. . . . It is more profitable to

¹ *Harl. MSS.*, B. Mus. 172, f. 12, and 115, ff. 51, 53.



T. B.

Mellor, Derbyshire

hear God's Word in preaching than to hear a Mass, and that a man should rather forbear his Mass than his sermon. For, by preaching, folks are stirred to contrition, to forsake sin and the fiend, and to love God and goodness, and by it they may be illumined to know their God, and virtue from vice, truth from falsehood, or to forsake errors and heresies. By the Mass they are not so, for if they come to Mass in sin they go away in sin. Nevertheless the Mass profiteth them that are in grace to get grace and forgiveness of sin. . . . Both are good, but the preaching of God's Word ought to be more discharged and more to be desired than the hearing of Mass."¹

Bishop Veysey, on 7th September 1536, wrote a severe letter of reprimand to the President and Chapter of Exeter, asking if it was possibly true that there was no canon present to preach either on the Feast of the Assumption or on the following Sunday, and that they had not even provided a substitute preacher. He insisted on the canons fulfilling their duty as preachers. In February 1538 the bishop acknowledged a letter from the Chapter sending their preachers' names from Septuagesima until Good Friday, and recommending the preachers to make use of the new treatise called the *Institution of a Christian Man*,² "late consevyd by a greate number as ye know of the most famous clerks of this realm, wherein ye shall finde mater sufficient to preach of, on especiall in the articles of our Faythe, the seven Sacraments, the petitions of our Pater Noster and Ave, and of the Ten Commandementes."³

SECONDARY USE OF THE PULPIT

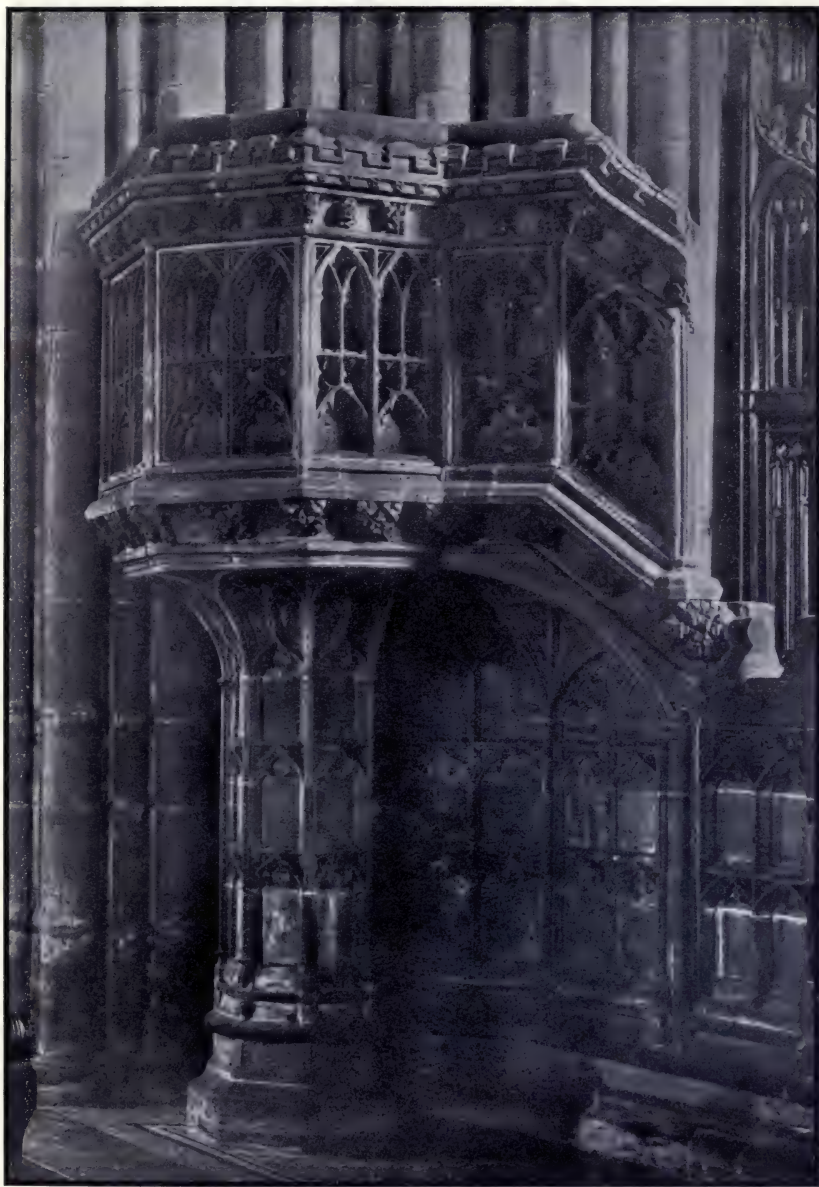
In addition to the use of the pulpit in the English mediæval Church for the general delivery of the instruction or the sermon, and particularly of the exposition of the gospel which followed the reading or singing of it at the High Mass, there were several particular uses of it which ought here to be enumerated. The most important of these was the reading of the Bede Roll.

The Bede Roll or the Bidding of Bedes was of two kinds, the general and particular, though as a rule the latter was preceded by the former and delivered from the pulpit every Sunday, and usually on the chief festivals. The Bidding Prayer took its name from the priest bidding the people pray for all

¹ On the subject of such manuals, several of a far earlier date than those cited, see Cutts' *Parish Priests and their People*, chaps. xiv., xv.

² First published in May 1537, by the King's authority, but usually called *The Bishops' Book*.

³ *Hist. MSS. Com.*, Var. Coll., iv. 8, 59.



F. H. C.

Nantwich, Cheshire

sorts and conditions of men, mentioning the pope, the metropolitan, the bishop, the parish priests "having care of mannes soule," and including in the temporality the king and queen, etc., corresponding in most respects to the prayer for the Church Militant in our modern Prayer Book. Then the priest specially commended to the people's prayers, either for their souls or their good estate, all particular benefactors "that have honoured the church wyth light, lamp, vestment, or bell, or any ornaments by the whyche the service of Almighty God is the better maintained and kept." The spirit of this is still maintained in the remembrance of past benefactors in the Bidding Prayer before University and other special sermons.

For the due reciting of the Bede Roll, it was customary for the parish priest to receive an annual gratuity, which also included the registering of new names on the parchment roll. The usual fee in this respect at St Edmund's, Salisbury, where the wardens' accounts begin in 1464, was 4s. per annum. The following long entry occurs under 1499-1500 in this parish:—

"Giftes for names to be put in the bede roll in this yere. It. received of the gift of Robert South Gent at the namys of hym Alys his wiffe their faders and their moders be set in the bede rolle of the seide Churche of Seynt Edmunde that the pepulle then beying present may pray for the Sowlys Amongiste all Crystyn every Sonday when the parishe preste rehersithe tham then in all 40s. Of the gyft of Stephyn Walwyn, and Katerine his wif a vestment for the pryst of Crymson Velvet with alle thapparelle at their namys be put in the same bede rolle for like cause."

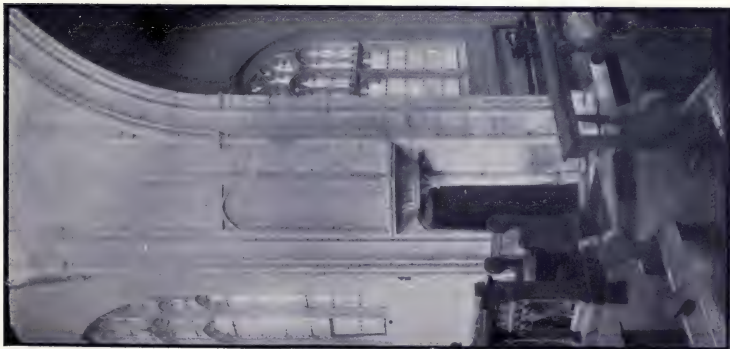
The accounts clerk for 1500-1501 duly entered the heading *Nomina in le bede rolle hoc A^o registrata*, but he had to add, *Nullquia nemo hoc Anno desideravit*.

The payment for the Bede Roll in the Somerset parish of Tintinhull was very trifling for 1477-78.

"For the bedrowyll to the prest at iiij times xijd."

There are various entries under this head in the accounts of St Mary-at-Hill, London city:—

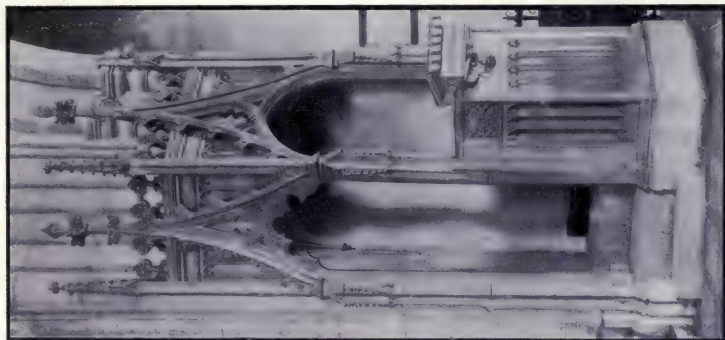
1477-79.	To the parish preste to Remember in the pulpite the sowl of Richard Eliot which gave to the Churche works vjs. viiid.	-	-	-	-	ijd.
1489-90.	To Mr John Redy, parish priest, for rehersing of the bede roll	-	-	-	-	viijd.
1490-91.	To Mr John Redy for the Rehersing of the names of Founders of the chauntries in the bede roll for a hole yer at Michelmas	-	-	-	-	xvjd.
1498-99.	For making of a tabyll for the beyd Roll	-	-	-	-	ijd.
1529-42.	To Mr Alen for the Bede Rowle of the Church	-	-	-	-	ijs.



W. M.
Walpole St Andrew, Norfolk



C. P. W.
Magdalen College, Oxford



F. R. T.
Arundel, Sussex

Occasionally the definite mention of benefactors went back a long way. Thus the Bede Roll of St Michael's, Cornhill, ran thus, early in the sixteenth century :—

“Ye must pray for Richard Atfield, sometime parish parson of this church, for he with the consent of the Bishop ordained and established Mattins, High Mass, and Evensong to be sung daily in the year 1375.”

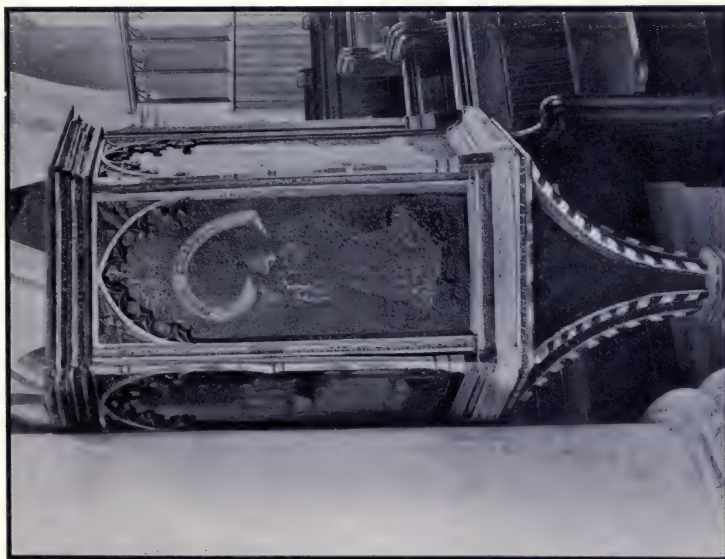
In addition to sermons, instructions, and Bede Rolls, the mediæval pulpit was made the vehicle, when the public press was unknown, of giving forth of all kinds of authoritative announcements of an ecclesiastical, semi-ecclesiastical, or purely civil character. The three several declarations of the banns of marriage were read from the pulpit, and notices of coming feasts and fasts declared. The Council of Oxford ordered that parish priests were to warn people from their pulpits of the duty of bringing their children to confirmation; some time previous to this Bishop Wykeham instructed them to give notice of this when warning them of a coming episcopal visitation.

Another matter of fairly common occurrence was the publication from the same place of a grant of spiritual favour from the bishop, usually in the form of an indulgence, to all who should help on a specified good work, usually of an ecclesiastical, but sometimes of a secular character. The Lichfield episcopal registers open with that of Bishop Walter Langton (1296-1323). Among his earliest acts was assistance offered to John Percy, who was collecting money for the repair or rebuilding of an important bridge at Colwich. The bishop requested all parish priests to explain the matter from their pulpits, to show that it was a work of charity, and to say that all who contributed in any way should have forty days of indulgence. A like assistance was granted to bridge-building by several of his successors in the same diocese, notably by Bishop Bolars (1453-59), when the bridges of Wolsey, Packington, Weston-on-Trent, Yoxall, Oretton, and Aston were thus aided. Reverting for a moment to another subject, it may be remarked that this bishop, in 1455, offered a forty days' indulgence to every one who would listen to the sermons of a canon of Haughmond Abbey, who was to preach throughout the diocese in either Latin or English. But the majority of such indulgences, whilst a minority gave relief to individuals in personal distress, were to encourage subscriptions to architectural repairs from the greatest to the humblest. Bishop Walter Langton, at another time, ordered all parish priests to publish, “at the time of their sermons and exhortations,” his indulgence to all who would visit the cathedral church of Lichfield, and contribute to the building of the spires.



G. G. B.

Burnham Norton, Norfolk



G. H. W.

Burnham Norton, Norfolk

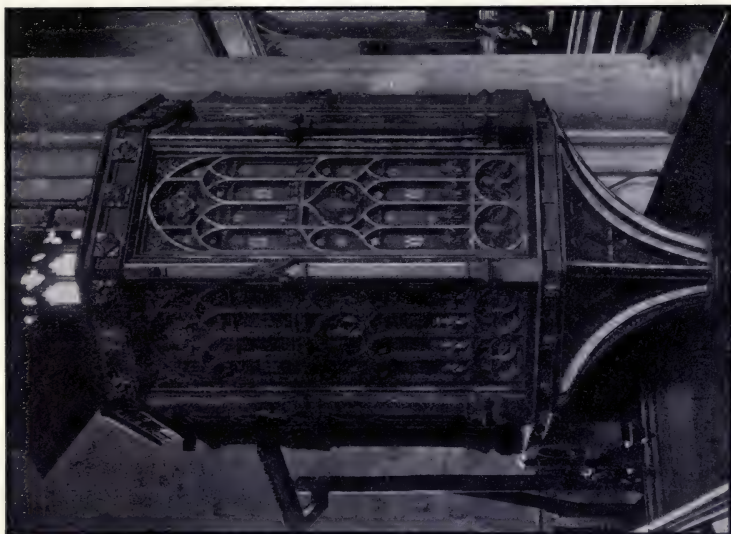
Space would not permit enumerating a tenth of the subjects in connection with which pulpit utterances or announcements, many of a litigious character, were associated. But in one important national point, successive kings and their councils largely availed themselves of the pulpits of the Established Church. Bishop Trellick of Hereford's register (1322-62) affords examples of the way in which the clergy were directed by the Crown, through their bishops, to give notice of striking events from their pulpits, and to invite prayers to excite the fears or the patriotism of the populace. Within a short period of Edward III.'s reign, Bishop Trellick had to forward instructions to his clergy as to the line they were to take with regard to the dread felt before the battle of Crecy, the reports of a treacherous attack on Calais, the alarm as to the presence of the Spanish fleet before the battle of Winchester, and the crowning glory of Poitiers.

Nowhere was the alarm greater, as the awful Black Death of 1348-49 approached England, than in the sea-girt district of Hampshire. Bishop Edington of Winchester made every possible spiritual preparation against its ravages, using most exceptional and pathetic language in his instructions. One of his directions is not a little singular. Some turbulent folk in the city of Winchester resisted Church services at the burial of some of the victims. The bishop would not permit burial in unconsecrated ground, but he enlarged graveyards and consecrated new ones. Further, he ordered the Prior of Winchester and the Abbot of Hyde to cause sermons to be preached on the Resurrection of the Body, fearing that in those grievous times there might be some open repudiation of the Church's faith.

The great Bishop Wykeham's orderly register abounds in directions for special prayers for particular events, mostly issued in response to a privy seal from the Crown; they are so numerous that a mere recitation of them would cover several pages. The point here to be made is that on various occasions he ordered the attention of the faithful to be roused by sermons as well as by Masses and processions. Perhaps the most noteworthy was that sent forth by Wykeham on 30th May 1375, after the defeat off Rochelle, which he described as "a time of shame and suffering such as England had never known."¹

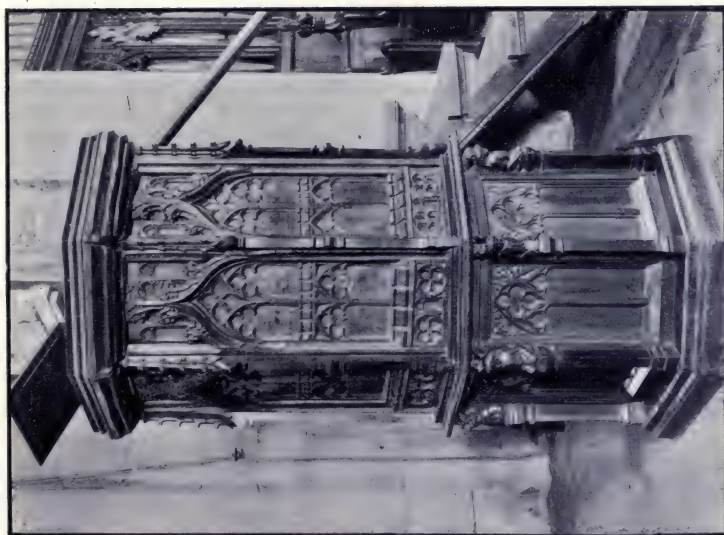
The mediæval Church was by no means free from occasional brawls in church, wherein the pulpit played a part. The small church of Mellor, in North Derbyshire, possesses the most remarkable of old oak pulpits in England, and there is a curious story about the chapel and this very piece of furniture (17).

¹ See *Vict. Co. Hist. of Hants*, ii. 42-4.



C. F. N.

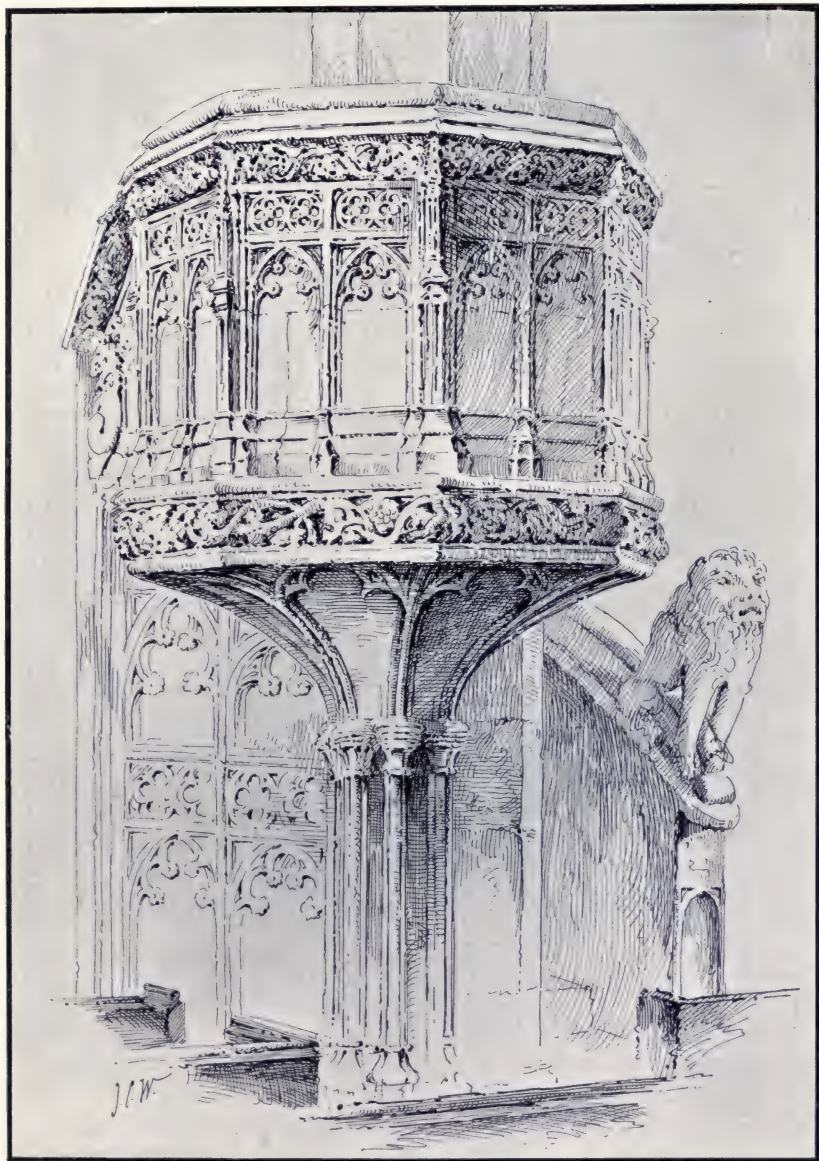
Southwold, Suffolk



C. F. N.

Lutterworth, Leicester

Among Sir George O. Wombwell's MSS., at Newburgh Priory, are various papers relative to prolonged lawsuits between Robert Pilkington and John Ainsworth, in 1496-98, as to the ejection of some tenants on the ground of wood trespass. Amongst them is a memorandum as to the felling of a large number of valuable trees in Mellor township by "Sir Perys Legh Knyght," including "an aspe (aspen) to make arrowys of won the fayrest that tyme in all Derbyschyre." This was done on Thursday in Whitsun week, 1498, and "on the Sunday afore midsummer day the Knight sent his servant to Mellur chapel, & causyd the prest to say in pylpyd after the prayers . . . that the said Knyght was holle aggreied with the partese for the said trees that he had fallen in Mellur," and protested that he had done no wrong to Robert Pilkington. "Then the said Robert herd tell of this sclaudur & saying in Mellur chapel aforesaid & was sore asstoynd & grevyd there with & come to the same chapell ye Sondag next after saynt Peter day then next ensewyng, & when the prest had bedyn the pryers in the pylpyt the said Robert stole up in the chaunsell & speke on loude that all the pepull myght here hym & prayed them all to bere hym recorde anothere tyme what his saynges was at that tyme." Pilkington then proceeded to set forth at length his version of the tree felling ; but with the strife itself we have here no further concern.



J. C. W.

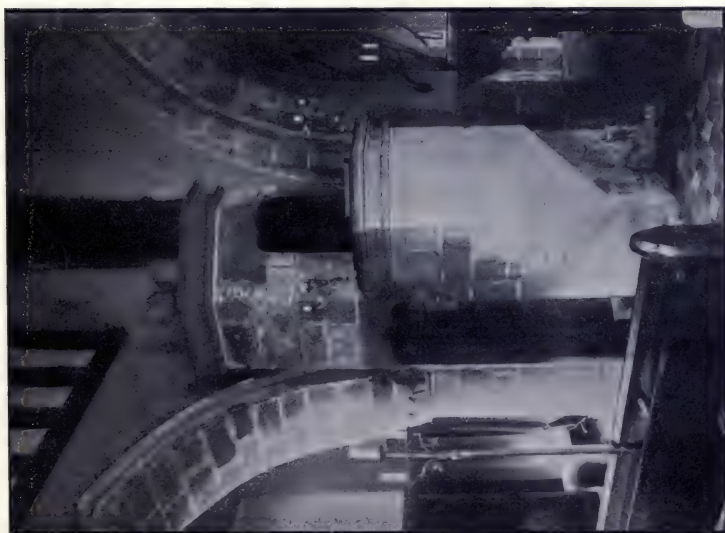
St Peter, Wolverhampton

CHAPTER II

THE PULPIT PROPER

IN mediæval days the word *pulpitum* was usually applied, but by no means invariably, to the substantial screen shutting off the nave in monastic, minster, and collegiate churches from the choir. From this elevation there is evidence that occasionally the sermon was delivered. It gradually came to be used to signify the panelled erection, with a book-desk or lectern, at the west side of the screen, from which the sermon was delivered. The ambon—from the Greek word to mount, because it was ascended by steps, and usually termed ambo because there were generally two—was the elevated stand or tribunal from which the gospel was read, or if there were two, the gospel and the epistle. The position varied, but, for the most part, the gospel ambon was on the north side, and the epistle ambon on the south. St Christopher, St Ambrose, and St Augustine were in the habit of preaching from the ambon. The ambo ritual seems never to have had an exact place in the English Church; the nearest approach to it is the fine stone pulpit example at Nantwich, which is, as it were, a south ambon combined with and projecting from the low stone screen that protects the chancel (19).

We know, also, that early preachers, especially in small churches, sometimes used the altar steps, and more frequently the chancel steps, as is still the case in many English churches at missions and less formal occasions. It need not be supposed, because of the absence of pulpits of either the twelfth or thirteenth centuries, that there was therefore any dearth of preaching during that period. Viollet le Duc was of opinion, judging from pictures in old MSS., that the pulpits of those days were light movable constructions of wood, which were very likely to perish or be destroyed when more imposing and fixed pulpits came into fashion. The same is true of England: even as late as the days of Archbishop Arundel of Canterbury, 1396-1414, that prelate is represented as preaching from a movable



H. B. P

Staunton, Gloucester



C. P. W.

Weston-in-Gordano, Somerset

wooden pulpit.¹ Such pulpits were in early days kept in the Chapter Houses of St Augustine, Canterbury, and of Bury St Edmunds, and brought out when required. There used to be one at Norwich Cathedral, and they still exist at Hereford Cathedral, and at King's College chapel, Cambridge. Within living memory there was one at Granchester, Cambridgeshire.²

Nor must outdoor pulpits be forgotten. They used to be associated with the cathedrals of Norwich, Worcester, and London, the last-named being the famous "Paul's Cross." There is a celebrated one in the outer court of Magdalen College, Oxford, *c.* 1480, from which the University Sermon was formerly preached on St John Baptist's Day; the example of the Dominicans at Hereford is canopied (21). Among the many instances which occur abroad, those at Vitré, St Lo, Brittany, Laon, Strasburg, and Perugia may be mentioned; from the last of these St Bernardino used to preach.³

Fixed pulpits were usually constructed of wood, and not infrequently of stone. The extant mediæval examples in both these materials are fully dealt with in subsequent chapters. A third material, still in use on the Continent, is metal. There is an old iron pulpit at the cathedral of Bruges, and Street, in his *Gothic Architecture in Spain*, tells us of several later examples. The *Rites of Durham* tells us that there was an iron pulpit in the Galilee:—

"Adjoining unto the lower part of the great window in the west end of the Galilee was a fair iron pulpit, with bars of iron for one to hold them by, going up the steps unto the pulpit, where one of the monks did come every holy day and Sunday to preach, at one o'clock in the afternoon."

The position of the pulpit varied greatly, and would-be learned wisacres have often moved mediæval examples to place them in the "correct" position. But the student of pulpits knows full well that there was no correct position. Generally they stood on one side or the other of the chancel screen, but were occasionally attached to a pier on either side of the nave. There is no necessity for imagining that our forefathers treated the pulpit position as a matter of caprice; they

¹ *Harl. MSS.*, 1319; reproduced in Strutt's *Antiquities* (1793), p. 45.

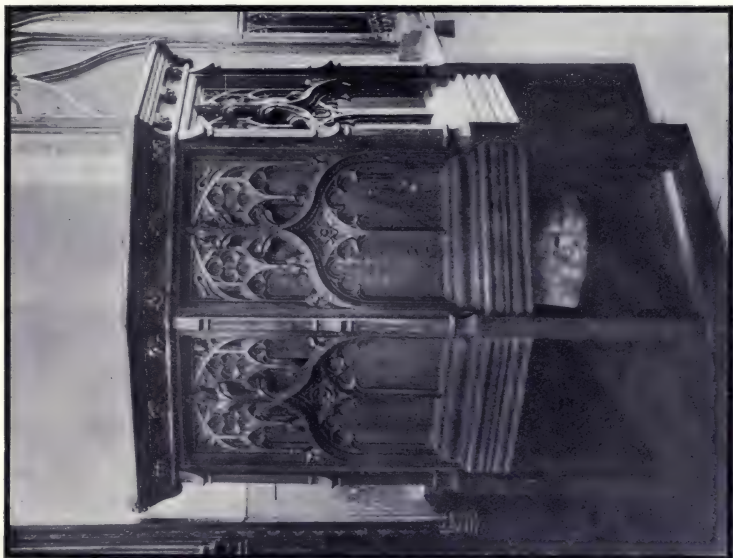
² The present writer has several times preached from a movable pulpit at Helmsley, N.R. Yorks., placed occasionally in the nave during Lent, etc., as the regular pulpit is so far off from most of the seats.

³ Of recent years several open-air pulpits have been constructed, as at St James's, Piccadilly, and St Mary's, Whitechapel.



G. C. D.

East Hagbourne, Berks.



W. D.

Worstead, Norfolk

were probably guided by common sense applicable to the time of their erection, taking, for instance, into account the interference of chantry enclosures with a general congregation. It is sometimes said that the proper place for the pulpit was on the south side, because that was the more honourable side, being the side of the men ; but there is rather more to be said for the north, for that was usually the gospel side. As a matter of fact, when the original position has been maintained, or can be traced, the English pulpit more often stood on the north side, though in no very marked degree. In Dollman's treatise on old English pulpits, twenty-two are described and illustrated, some of stone, and some of wood ; of these, sixteen are on the north side, and six on the south.¹

The mediæval pulpit was clearly intended to be a centre of attraction, for the best of sculpture and of carving was often employed in its construction. Moreover, vivid colouring was frequently used in both stone and wood examples, many traces of which have been found, and though usually removed, the original colour has sometimes been retained or somewhat renewed. Of stone colouring, Cheddar maintains the most striking instance ; of wood, the Norfolk examples of Burnham Norton and Burlingham St Andrew may be mentioned, together with those of Southwold, Suffolk, and Burford, Oxon. (23).

The ascent to a pulpit and its height from the floor level used to be a matter of importance, and was obviously dictated by the size and plan of the fabric. In the great majority of cases, crude restorations have destroyed or neglected these old levels, and have frequently committed the absurdity of placing mediæval pulpits of wood on clumsy stone bases. A war has been specially waged on old steps or stairways. There is just one old stone pulpit stairway left of singularly fine treatment, namely that of St Peter's, Wolverhampton (27). In a few cases wall stairways, like those to refectory pulpits, occur in parish churches ; *e.g.*, at Chipping Sudbury, Gloucestershire, and at Holton, Nailsea, and Weston-in-Gordano, Somerset (29).

Occasionally, too, as at Staunton and Cold Ashton, Gloucestershire, an opening from the rood-loft stairs served as access to the pulpit (29). At Walpole St Andrew, Norfolk, there is the quite exceptional feature of a wide stone bracket projecting over the lower doorway of the rood-loft, which in all probability used to support a wooden pulpit ; the panel over the

¹ The only printed work on old English pulpits is that by T. T. Dollman, entitled *Examples of Ancient Pulpits* (1849) ; a second series was projected, but never issued.

bracket is now blocked up, but it used to open from the staircase (21).

The old wooden stairs or steps for mounting pulpits have almost entirely perished or been destroyed. We only know of a single instance where the original ornamental steps remain, namely, at East Hagbourne, Berks. (31). These oak pulpits, usually of octagonal or hexagonal plan, with panelled sides, are for the most part supported by slender shafts or stems, but occasionally the bases are continued after the plan of the pulpit proper, as at Lutterworth, or in the later instance at St Ives, Cornwall (51). Now and again the panelling is continued right down from the cornice to the base, as at Hannington, Northants, or Affpuddle, Dorset (67).

At Wendens Ambo, Essex, and in the south pulpit of Worstead,¹ Norfolk, the buttresses between the panels are continued downwards, as plain squared parts to raise the pulpit some short distance above the floor level (34, 31).

The prevalent notion that mediæval pulpits were exceptional in English churches is completely disproved by a study of parish accounts. Almost all those of pre-Reformation date contain entries relative to repairs of pulpits, often of quite a trivial character, at the cost of a few pence. The following are some entries, selected from many others, of a large expenditure in the same direction :—

1458	(<i>Arlington, Sussex</i>).	Et ijs. iiijd. ob. p' faciend' de la	
		pulpitte.	
1478-80	(<i>St Margaret, Westminster</i>).	For a pulpite in the Chirche	
		Yerde agenst the preching of Doctour Penkey	ijs. viijd.
1447-48	(<i>Yatton, Somerset</i>).	Vor the makying of the pulpyt	iijs. iiijd.
1503-04	(<i>St Mary-at-Hill</i>).	To John bull for hys labyr for	
		makkyng the pulppet	- - - ix. viijd.
		To hys man for xiiij dayys wark to the sam	- - - xiijs. iiijd.
		For Nayllys to the sam pulppet	- - - ijd.
		[Other items for fixing it 2s. 7½d.]	
1517-18.	Resc' of M ^r Doctor for the olde pulpet that stode in		
	the chirch	- - - - -	vs.

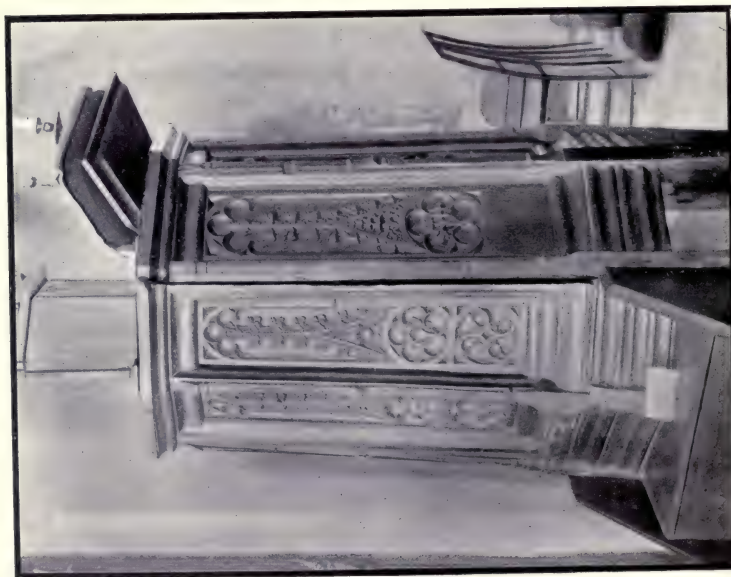
More than one writer, who ought to have known better, in his attempt to show that pulpits and preachments were flowers of Reformation growth, has brought forward with triumph the

¹ At Worstead there are two mediæval pulpits, north and south of the chancel entrance, with similar beautifully traceried panels, an interesting reminiscence of the ambo. But during an ill-considered restoration the one to the north was much "improved," and raised considerably on a stone pedestal.



G. G. B.

Landbeach, Cambs.



A. W. A.

Wendens Ambo, Essex

argument that pulpits are never catalogued in the inventories of Church Goods *temp.* Edward VI. True, but neither are altars, fonts, or screens! Moreover the reports of some of these Church Goods Commissioners, who superintended the pillage and stripping of the parish churches, actually bear witness to the universality of pulpits. For instance, the Surrey Commissioners report that "certain linnen for the furniture of the Communion table, the fourmes and *pulpitts* were necessarily left in every parish church of every hundredth within the countie of Surrey."

CHAPTER III

MEDIÆVAL STONE PULPITS

THERE are upwards of sixty stone pulpits of pre-Reformation date throughout the parish churches of England. They are chiefly to be found in the counties of Somerset, Gloucester, and Devon. In one or two instances these stone pulpits are of the close of the fourteenth century, but otherwise they are almost entirely of fifteenth-century date.

These stone pulpits are usually of some fine grained, easily worked white stone such as Painswick or Bath, which was readily procurable in the shires just mentioned. In the following lists they are set forth in county order.

Mention, however, should first be made of a few earlier examples of thirteenth-century stone pulpits to be found in connection with the conventual buildings of religious houses.

From quite early days it was the custom for the Scripture or some sacred book to be read aloud during meal time in monastic refectories. For the convenience of the reader, and to secure a better hearing for his voice, it was usual for a pulpit to be constructed at some little height in the thickness of the walls, to which access was gained by a stairway. Good instances of these readers' pulpits remain in the refectories of the abbeys of Beaulieu and Shrewsbury, and in those attached to the cathedral cloisters of Carlisle and Chester.¹ The best of these is at Beaulieu, where the great refectory of the monks stands in good condition on the south side of the cloister garth. The building is a fine example of advanced Early English, *c.* 1250. The pulpit is a beautiful piece of work in the centre of the west side. It is entered by a wall stairway with an open arcade and groined roof. The actual pulpit is supported by a semi-octagonal stone corbel richly carved with foliated work. The specially interesting point about this readers' pulpit is that it is still in use for the delivery of sermons, for the whole of the refectory building was appropriated some time ago to be the parish church of Beaulieu.

¹ C. 1270. Fully illustrated in Dollman's *Pulpits*.



F. S.

Dittisham, Devon

It can therefore claim to be the only example of a church pulpit of Early English design left in England.

BERKSHIRE.—From Mr Brabant's recent *Little Guide* (1911), we much regret to learn that the curious small stone pulpit projecting from the wall in the south transept of Childrey church, which was approached by a doorway from behind, has of late years been cleared away.

CAMBRIDGESHIRE has several interesting and striking pulpits. There is one of stone at Witcham; it is massive and of early Perpendicular date, *c.* 1420. The original stone steps were recently disclosed.

CHESHIRE possesses a single very fine example of a stone pulpit at Nantwich; it is attached to the north-east pier of the tower, and is approached from the nave, and is of Late Decorated character, and distinct beauty. It is enriched with panelling and tracery, and is slightly embattled round the upper part. When Sir Stephen Glynne was here, about 1840, he describes the pulpit as "unhappily disused, and half concealed," but it has since undergone a small amount of careful restoration (19).

CORNWALL possesses two late mediæval pulpits of stone. The thirteenth-century pulpit of Egloshayle is formed of Caen stone; the panels are carved with emblems of the Passion, but it has unfortunately been not a little spoilt by heedless enlargement at the time of restoration, in 1867. There is another of like date and material, which now stands meaningless and unused, in the south choir aisle of the modern church of St Paul, Truro, which was built in 1848. This pulpit is of octagonal plan, and stands on an octagonal panelled stone. Each panel is sculptured with a repeated design, apparently a monstrance. It used to stand on the north side of the nave, but was disastrously removed during a restoration of 1884.¹

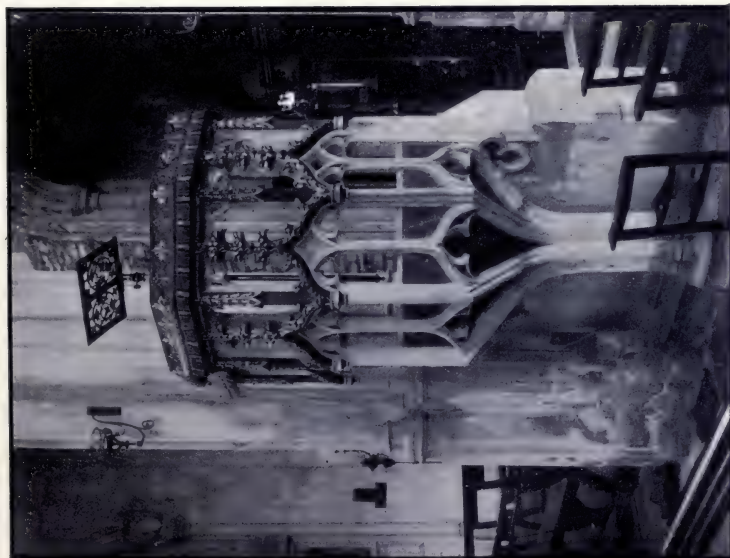
It is somewhat surprising to find that the county of DEVON so justly celebrated for the beautiful woodwork of its old

¹ There is some degree of mystery attached to this pulpit. It was pronounced to be mediæval when carefully examined in 1909 by the writer, in company with two experienced archæologists, and again in 1911. The vicar, who has been there since 1897, knew nothing about it, and other local antiquaries were puzzled as to its date. A drawing of it appears in *English Church Furniture*, p. 123. In March 1913, Mr Mitchell Whitley, a former Honorary Secretary of the Royal Institute of Cornwall, wrote to me saying that the pulpit was an 1848 gift by Mr William Tweedy of Alverton, Truro, and is supposed by some to be modern. Further inquiries produce a story of its having been recovered out of a wreck from Normandy, with other somewhat wild particulars.



C. F. N.

Frampton, Dorset



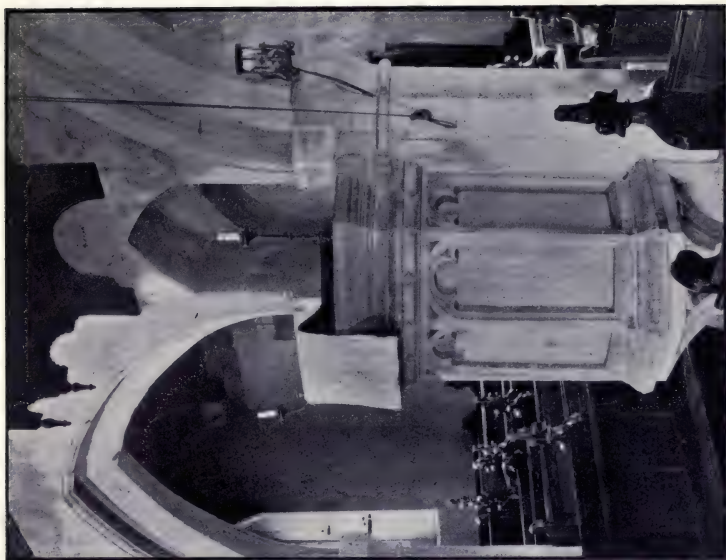
F. B.

Cirencester

churches, possesses several late mediæval stone pulpits, some of which are elaborately sculptured. Its ten examples are of octagonal plan, with one exception. South Molton appears to be the oldest, *c.* 1450. It is beautifully carved throughout, and stands on a well-panelled stem and has statuettes of apostles under canopied niches. When first seen by the writer in the sixties of last century much original painting remained, of which some traces are still extant. Bovey Tracey pulpit is not much later in date, and is still more elaborately treated; the panels are sculptured into two tiers of small canopied saints, representing St Peter, St Paul, St Andrew, St James, St Margaret, St George, and the Four Evangelists; the whole is richly coloured and gilt, being carefully restored about 1887 (11). The stone pulpit of Paignton is somewhat more clumsily sculptured; there is a row of quatrefoils below each of the panels; the central panel bears the Rood, with small figures of the Blessed Virgin and St John on brackets at either side; the other mutilated figures are perhaps intended for the Evangelists. Totnes has a stone octagonal pulpit of simple design; the six divisions (one side is fixed against the pier, and another forms the entrance) are each divided into two tiers of panels with cinquefoil heads. When described and illustrated (Pl. xv.) by Dollman, he remarked: "Modern wisdom has thought fit to paint and grain the pulpit in imitation of oak." It is known that the adjacent stone screen was erected by the Corporation in 1559-60, and this is probably the date of the pulpit, though Dollman considered it to be *c.* 1500. The remarkable stone pulpit of Dartmouth is peculiar in several respects; it is of exceptional design, being heptagonal in plan; the coarse size of the foliage in the upper part and on the pilasters between the panels is anything but effective; the small leaf work round the top, and the ornaments round each of the crocketed niches, are of wood, and were placed here in the Laudian days of Charles I., the initials C. R. being in one of the panels. These ornaments represent respectively the portcullis, lion, rose, thistle, fleur-de-lis, and harp, and are each surmounted by a crown.¹ The sculpture of the pulpit is *c.* 1530 (Frontispiece). Pilton has a well-carved stone pulpit; each panel has double niches and a row of quatrefoils below; it is *c.* 1450; there is a Jacobean canopy affixed to the piers above (13).

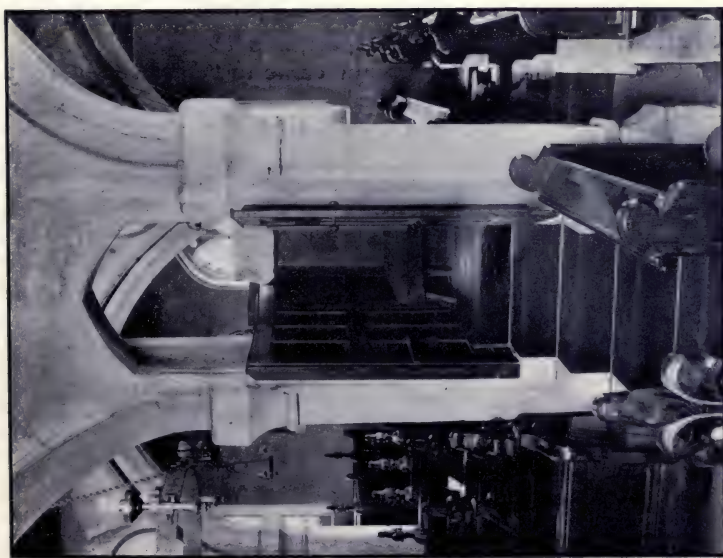
Witheridge has a fine stone pulpit richly carved; the squared panels have crocketed canopies over small figures; one of these is the Rood, with St Mary and St John. The stone pulpit of Chittlehampton is very similar, and almost as good; it must

¹ See Dollman, Pl. xxvii.



T. B.

Shorwell, Isle of Wight



T. B.

Shorwell, Isle of Wight

have come from the same craftsman's hands. Harberton is one of the richest sculptured stone pulpits in the county, though the foliage is coarse (15). Swimbridge is another rich example, with figures of the Evangelists in the niches. Dittisham has a chalice-shaped pulpit of late Perpendicular design, with statuettes beneath canopies (37).

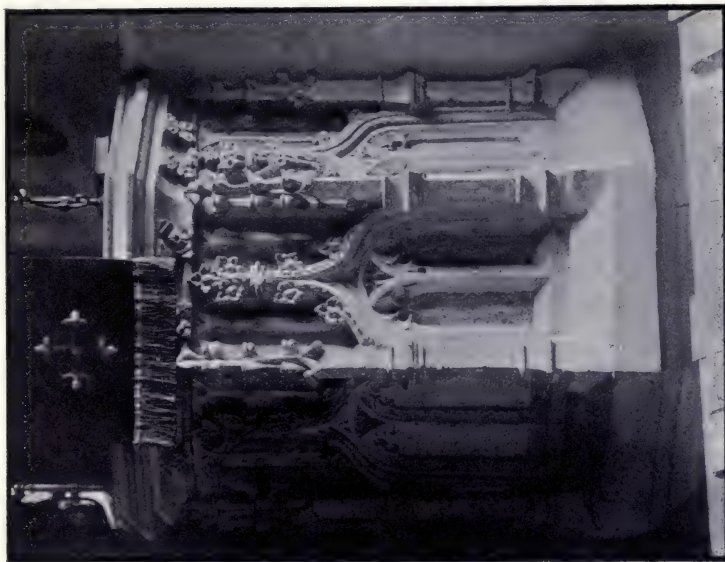
DORSET possesses a remarkable example of an old stone pulpit at Frampton-on-the-Frome. The present church was built about 1460-70, in the days of Edward IV., and the pulpit is coeval. It is of octagonal plan.¹ The panels have crocketed ogee canopies, and three of them retain figures beneath them, two of which are usually ignorantly described as "monks." The knotted cords show clearly that they are intended for friars. In the centre is a friar holding a monstrance in his right hand and a book in his left, intended for the great Franciscan, St Bonaventure; on the one side is another friar with a long-stemmed cross in his right hand and a book in his left, probably intended for another Franciscan, St Peter of Alcantara; on the other side is the Blessed Virgin (the church is dedicated to St Mary), with two figures, male and female, kneeling before her, which were probably intended for the donors of the pulpit.

Another old stone pulpit in this county, at Okeford Fitzpaine, met with an unparalleled adventure. A muddle-headed rector, about one hundred and twenty years ago, took it into his head to remove the upper part, and to change it into a font! Common sense and decorum came to the rescue in 1865, when it reverted to its original use.

Here, too, it may be mentioned that the stone pulpit of Fordington is dated 1592, the only known instance of an Elizabethan pulpit in that material.

It is not surprising to find that GLOUCESTERSHIRE possesses a considerable number of old stone pulpits, for right through the Cotswold range and its offshoots there is a continuous run of oolite limestone near to the surface and easily worked. The cruciform church of Staunton, near Coleford, of late Norman foundation, shows that the chancel was widened, and rood-stairs inserted in the angle to the north-west of the chancel arch during the fifteenth century. The stone stairway, which gave access to the rood-loft, and above that to the belfry, was also so constructed that it served as an entrance to the simple corbel-shaped stone pulpit shown in the illustration (29). The magnificent church of Cirencester has a remarkable and graceful stone pulpit affixed to a north pier of the nave at the entrance to the chancel.

¹ See Dollman, Pl. xvi



S. N. R.

Loxton, Somerset



P. B. B.

Worle, Somerset

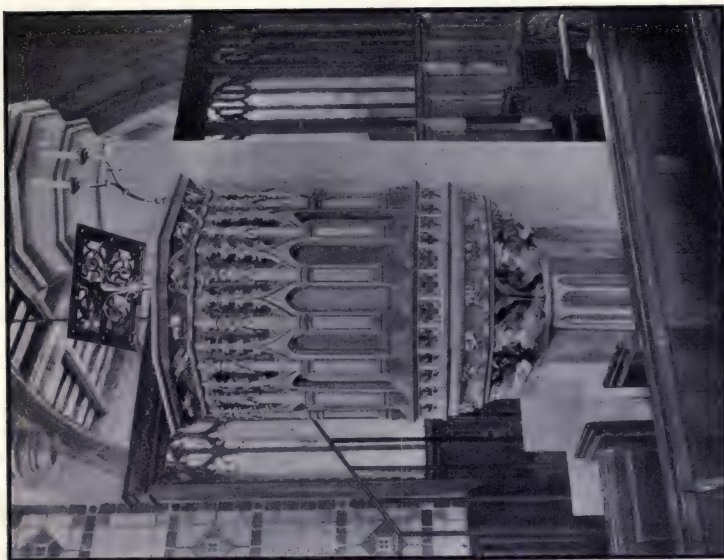
Its five richly crocketed compartments are perforated, thus giving a singular lightness to the whole. When Dollman, who dates it *c.* 1450, wrote about it in 1849, it was obscured by "an unsightly mass of masonry" which had been added at the top, and formed the then existing pulpit, but this disfigurement has long ago been removed (39).

At North Cerney there is a delightful and interesting stone pulpit now standing in the north transept. When Dollman wrote about it (Pl. xi.) seventy-five years ago, this pulpit was affixed to the north jamb of the chancel arch. The graceful stem (now replaced) had been removed owing to its supposed insecurity; happily, however, it had not been destroyed, but was resting in a corner of the chancel. Dollman is approximately right in assigning to it the date *c.* 1460. The details of the five compartments are exceedingly good. The most remarkable features are the two flowing bands of the lily ornament—the one under the cornice and the other at the base—which have a striking resemblance to the like ornament which is of frequent occurrence at Magdalen College, Oxford. A third stone pulpit of this county is also figured by Dollman (Pl. xiii.), which occurs in the large late parish church of Winchcombe. This church was begun to be built in 1490. The octagonal pulpit is of plain panelled design with an embattled top.

Other fifteenth-century designs are extant at Ampney Crucis, St Briavels, Chedworth, Chipping Sudbury, Coln Rogers, Cowley, Elmstone, Hawkesbury, Naunton, Northleach, and Thornbury. The best of these are the richly crocketed example at Chedworth, the larger one at Northleach, and the later instance at Ampney Crucis.

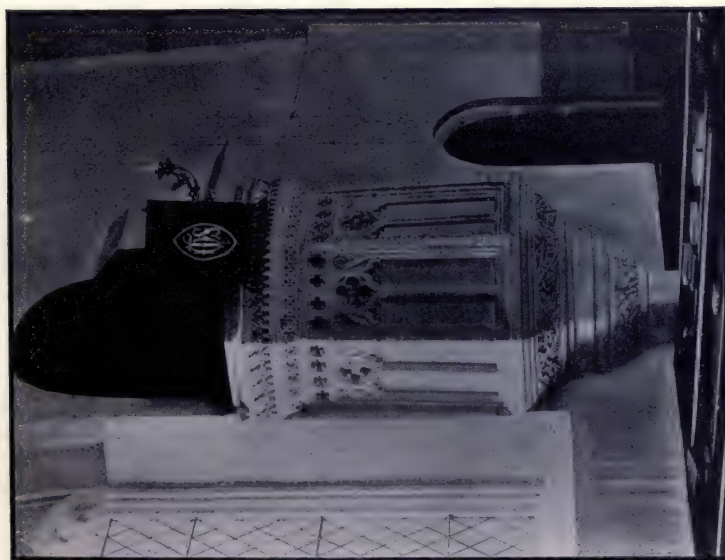
HAMPSHIRE, including the Isle of Wight, possesses two mediæval stone pulpits and the remains of a third, but of no special merit. The stone pulpit of East Meon is of fifteenth-century style. The pulpit of the interesting church of Shorwell (Isle of Wight) is of stone, and quite obviously of the same date as the fifteenth-century (*c.* 1440) north arcade of the nave; the pier immediately behind it is built in two sections, with a space between for the entrance steps to the pulpit from the aisle. To this pulpit was added a good Jacobean canopy, dated 1620; it corresponds in style with the pyramidal font-cover; both were probably the gifts of Sir John Leigh (41).

Mr Percy Stone, in his noble volumes on the *Architectural Antiquities of the Isle of Wight*, pointed out that in the rectory garden of Chale lies a carved block of stone, which in 1845 stood in the church against the north wall of the nave, evidently forming at one time the corbelling of a stone pulpit similar to



W. P. W.

Cheddar, Somerset



W. P. W.

Hutton, Somerset

the one at Shorwell. It is somewhat highly ornamented with panel work, and belongs to the latter part of the fifteenth century.

OXFORDSHIRE has two examples of mediæval pulpits of stone, in addition to the external pulpit of Magdalen College, to which allusion has already been made, namely, in the parish churches of Coombe and Black Bourton. Coombe church was begun to be rebuilt on a higher site in the year 1395; the pulpit appears to be of that period—it is of hexagonal plan and the panels have rich crocketed moulding, and the cornice is embattled. Black Bourton has good panels of Perpendicular tracery, *c.* 1450.¹

The county of SOMERSET can boast of at least a score of late mediæval stone pulpits. Shepton Mallet, both from its beauty and its date, deserves to be mentioned first. Mr Hutton, in his recently issued *Highways and Byways* of this county, does right in describing it as “very lovely.” Its unique design, sculptured with a number of niches with crocketed canopies covering alternate designs of fruit and foliage, rising from an octagonal band of quatrefoils, can best be studied from Dr Allen’s excellent photograph. The date appears to be *c.* 1460, or at all events of the third quarter of the fifteenth century (7). About the same date is the handsome octagonal pulpit of Loxton, with each of its divisions divided into two traceried panels beneath an ogee crocketed canopy; it rests upon a corbel in the form of a man (43).

In the north-west of the county, within a circle of some ten or twelve miles of Banwell, as Mr Dollman points out, there are many churches where the stone pulpits are almost similar in design and execution, and date about 1480. He instances those of Banwell, Compton Bishop, Kewstoke, Worle, Wick St Lawrence, Brockley, Hutton, Locking, and Loxton; but he only gives plates of Banwell (Pl. xxii., xxiii.). All of these are elaborate examples of good Perpendicular stonework, and of octagonal plan. The five which are almost identical with Banwell, and must have been executed by the same craftsman, are those of Bleadon, Compton Bishop, Hutton, Locking, and Wick St Lawrence. In each of these six instances the panels are divided into two-light blind windows, with a quatrefoil head and carved spandrels on either side; immediately above is a band of quatrefoil, whilst the cornice is of two members, the one a curious kind of four-leaved ornament, and the other a more usual leaf terminal. Immediately below is a well-executed vine and

¹ The stone pulpit of St Peter in the East, Oxford, has been more than once described as mediæval, but it was designed by Mr Jackson, R.A., in 1882.



G. G. B.

Worcester Cathedral

grape trail, exactly like what is usually found in screen woodwork of this period. Worle pulpit has the lower vine and grape trail, but lacks the upper quatrefoil band. The fine pulpit of Locking is of the same general character, but in this instance the grape and vine trail forms the cornice, with the quatrefoil band immediately below it. The brightly coloured fine pulpit of Cheddar differs much in design, as will be seen from the illustration; above the slender octagonal stem or shaft are eight shields bearing demi-angels, supporting, as it were, the spring of the pulpit (9, 43, 45, 43, 45).

The stone pulpits of Nailsea and of St Benedict, Glastonbury, are plainer Perpendicular examples, *c.* 1500; they are both figured by Dollman (Pl. xiv., xviii.).

Other old stone pulpits in Somerset can be found at Charlecombe (massive), Kingsbury Episcopi, Meare (very fine), Stogumber (five-sided), and Wrington.

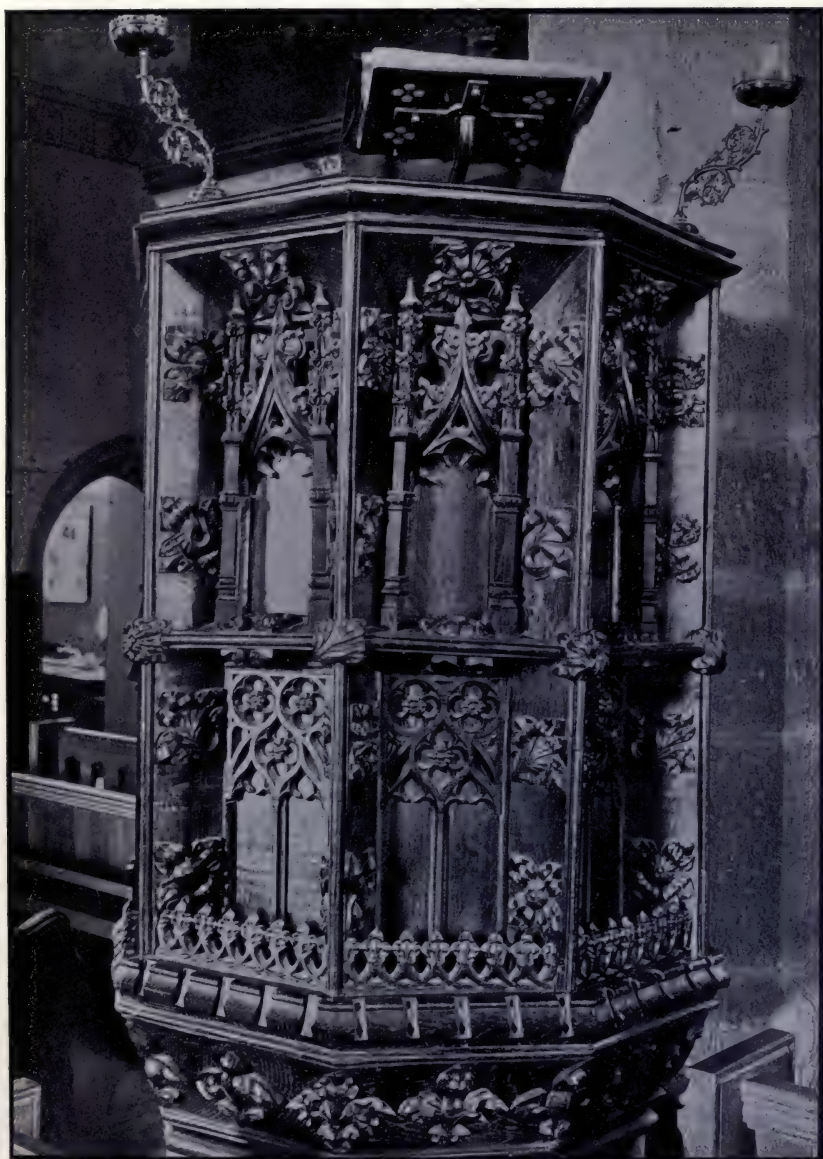
The pulpit of Wells Cathedral is due to Bishop Knight (1541-47).

STAFFORDSHIRE has only one mediæval pulpit, but the one that it possesses is the most notable stone example throughout the kingdom. This elaborately enriched pulpit, sometimes falsely stated to be constructed out of a single huge block of stone, is attached to the pier nearest to east on the south side of the nave of the great church of St Peter, Wolverhampton.¹ It is of the same date as the central tower and the font, *c.* 1475. The plan is octagonal, and it includes the panelled enclosure of the stairs, twelve in number, on the west side. Across the coping at the foot of the staircase is the large seated figure of a somewhat grotesque lion with a speaking countenance. Each face is divided into two panels, having cinquefoiled crested heads. Below them, at the crown of the shafted pedestal, is a boldly sculptured vine trail. Above them are quatrefoils with cinquefoil central flowers; immediately under the cornice is a foliage trail of ivy-like leaves and small cinquefoil flowers (27).²

SUSSEX retains two stone mediæval pulpits, both of late fourteenth-century date, at Arundel and Climping; the former is of much grace and has a good stone canopy (21).

¹ Dollman, Pl. xix., xx.

² Preaching from this pulpit one Lent evening in the eighties, when it was the use to bring the choir-boys into the nave nearly facing the pulpit, I noticed a youthful pair of choristers, as my sermon drew to a close, leaning forward and staring most earnestly at the lion on the stairway below me. On subsequent inquiry I was told that it was the custom of the senior choristers to "green" the novices by assuring them that the lion opened its mouth and yawned if the preacher exceeded half-an-hour!



F. H. C.

Halberton, Devon

WARWICKSHIRE.—Attached to the south-east pier of the central tower of Holy Trinity, Coventry, is the singularly fine stone pulpit, *c.* 1470. Up to 1833, when restored by Rickman, it had been hidden from sight by certain obtrusive woodwork, including the clerk's seat. The lower part is boldly corbelled out, and the junction of the octagon with the pier shafts is well managed, but the upper open-panelled part is rather too definitely cut off from the lower by the battlemented cornice.¹

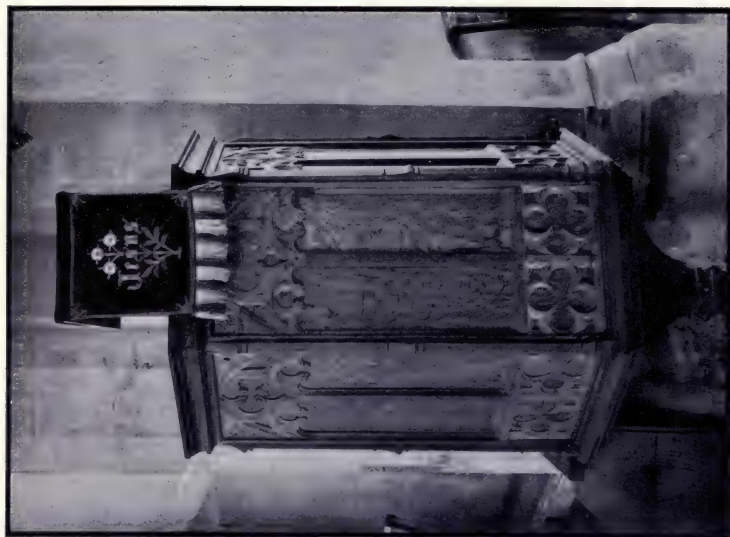
In the church of Brough there is a stone pulpit dated 1624; but this date must denote repair or reconstruction; the lower part is at least a century older.

WILTSHIRE has two examples of stone pulpits, both of the fifteenth century. The stone pulpit of Limpley Stoke is attached to an arched recess in the wall, and has only two projecting sides of Perpendicular work; when visited in 1905 it had not been used for some considerable time. The other stone pulpit is at Bewick St James.

At WORCESTER there was formerly a stone cross in the churchyard, which was a usual preaching place, as at St Paul's, London. In 1458 Bishop Carpenter granted to the Prior and Convent of Worcester certain premises for the use of the sacrist, who was to provide a chaplain to read a public moral lecture from the Old or New Testament once or twice a week, and to preach in the cathedral or at the cross in the churchyard on Easter Eve, and on other special festivals. During the civil wars the cross was demolished, and after the Restoration the preaching of the city sermons was transferred to the nave. The old stone pulpit of fifteenth-century date then stood on the north side of the nave against the second pillar from the west. During considerable alterations in 1748 this pulpit was transferred to its present position on the north side of the choir (47).

The great county of YORK has but one single old pulpit of stone extant. It stands in the north transept of Ripon Minster, and is of good Perpendicular design; it is a pentagon with richly panelled sides; there is a base but no stem, and only three steps.

¹ Woodhouse's *Churches of Coventry* (1909), p. 73.



C. F. N.

Sparham, Norfolk



W. H. B.

St Ives, Cornwall

CHAPTER IV

MEDIÆVAL WOODEN PULPITS

AS will be seen from the following county lists, the pre-Reformation pulpits of oak number a hundred, or two-thirds more than those of stone. But it must be remembered that this total includes about a score of cases in which old panelling has been used in the repair or reconstruction of pulpits. Such instances chiefly occur in Devon and Cornwall. Norfolk is the county which has the greatest number of *bona fide* mediæval pulpits; it is followed fairly closely by Devon. The great majority of these oak pulpits are fifteenth-century, but in six cases the date is unmistakably fourteenth-century. The ones of early date occur at Mellor, Derbyshire; Fulbourn, Cambs.; Upper Winchendon, Bucks.; Stanton, Gloucestershire; Dummer, Hants; and Hannington, Northants.

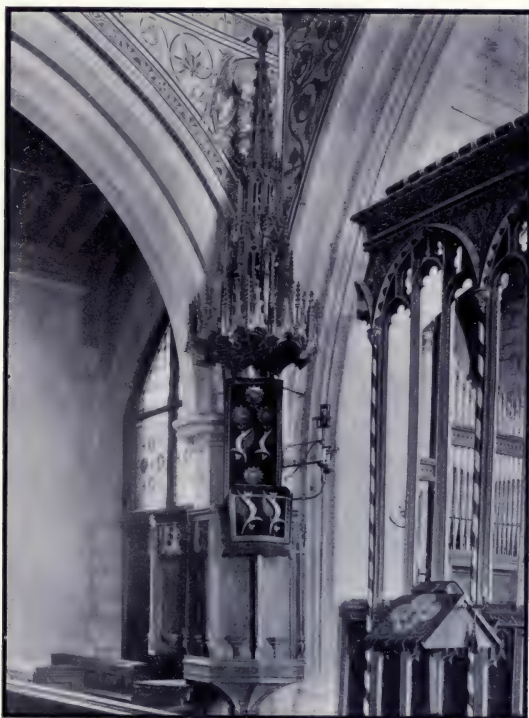
BEDFORDSHIRE has a few pulpits that date from late mediæval days. Hampsford has an effectively carved and well-preserved example of a fifteenth-century octagonal pulpit. The nature of the tracery work, with double quatrefoils at the base of each panel, seems to point to *c.* 1430. Yeldon is in part late fifteenth-century, having traceried heads to the panels. Shelton has a late fifteenth or early sixteenth century pulpit. The small church of Lower Gravenhurst has a composite pulpit made up of some fifteenth-century panels.

BERKSHIRE.—The strikingly handsome church of East Hagbourne has a good Perpendicular pulpit, *c.* 1425 (31). It is of pentagonal plan, attached to the south jamb of the chancel arch; the panels have cinquefoiled heads with wide tracery above, whilst there is a row of small quatrefoils at the base; the shallow buttresses between the panels have crocketed summits, and there is an elaborately carved band below the cornice. The peculiarity of this pulpit is the five steps by which it is approached; they have no protecting rail, but between the three posts, by which they are supported, are heads of pierced tracery. Aston Tirrold also claims to have a Perpendicular pulpit.¹ Finchampstead

¹ Brabant's *Little Guide to Berkshire*, p. 64.

has part of a fifteenth-century screen worked up into the pulpit. Charney Bassett has a good little pulpit with three panels of undoubted Perpendicular tracery, a fifteenth-century moulding above and below ; it stands on a small base and is ascended by three steps. Mr Brabant says that "some authorities consider it Jacobean!"

BUCKINGHAMSHIRE has some interesting remnants of



J. F. H.

Edlesborough, Bucks.

mediæval pulpits. At Upper Winchendon there is a half-hexagon pulpit carved in three panels out of a single block of oak. The tracery on the squared panels, in two stages, is undoubtedly of the second quarter of the fourteenth century, *c.* 1340. The upper edge or rim is somewhat rudely embattled, and is destitute of any cornice.

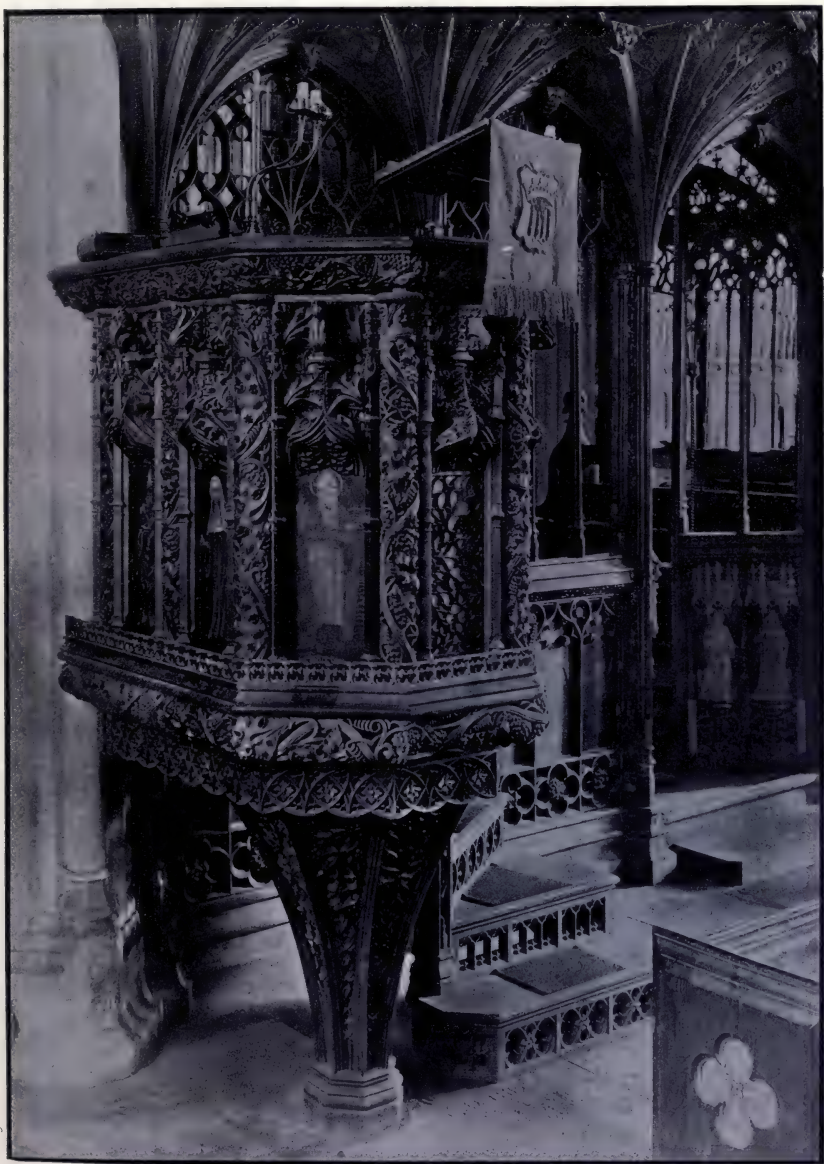
The richly carved oak pulpit of Ibstone forms four sides of a hexagon ; on each side are double traceried panels with

cinquefoil-headed, ogee-crocketed canopies; it is of early fifteenth-century date, but the top and base are modern. The pulpit of Bow Brickhill is also fifteenth-century, but it has been considerably restored and repainted; it is hexagonal in plan, and the crocketed heads of the double panels much resemble those of Ibstone. The arched opening of the rood-loft stairway at the east end of the nave of Chilton church may very possibly have led to a pulpit. At Edlesborough there is a much restored fifteenth-century pulpit to the north of the chancel arch, of "wine-glass shape." The elaborate tabernacled canopy is fourteen feet high.

CAMBRIDGESHIRE has several good mediæval pulpits of wood. Marston has a plain panelled octagonal pulpit on a shaft; it appears to be towards the close of the fourteenth century. Elsworth, Fen Ditton, and Hannington are good examples of Perpendicular work; Haslingfield is late in the style, *c.* 1500. The pentagonal pulpit of Willingham is a beautiful piece of work, about the middle of the fifteenth century; the panels are finely carved; it stands on an octagonal shaft. But there are two other pulpits which call for more particular description. Landbeach has a striking-looking Perpendicular pulpit rising from a graceful corbelled pedestal; the panels have finely carved tracery work with crocketed finials. This pulpit is, however, a clever make-up; the panels came from Jesus College chapel, Cambridge. The pulpit of Fulbourn retains its long-asserted claim to be the oldest of our wooden pulpits, and is probably earlier than the rude one at Mellor, Derbyshire. It is most likely immediately prior to the Black Death of 1348-49. The plan used to be rather curious, having two panels almost level on each side, and three projecting in an oriel in front. A mischievous restoration has much spoilt this pulpit; the panels have been taken out, but the curious spandrel carvings at the sides of the crocketed heads remain, and also the buttresses. The spandrels are all different and delightfully natural in treatment, such as a pair of birds and hairbells.¹

There is a fair abundance of old wooden pulpits, or pulpits constructed of old materials, left in CORNWALL. The pulpit of Bodmin was contracted for by the wardens of the rebuilt church in 1491; it was to follow the pattern of one in the church of Morton Hampstead; its six panels are beautifully carved with crocketed and cusped ogee tracery; the square base is made up of eight interesting old panels robbed from different parts of the church during a blundering restoration. At Camborne, Laneast,

¹ See plan and two plates in Bury's *Eccl. Woodwork* (1847).



W. M. D.

Kenton, Devon

and Launceston St Thomas are plain late fifteenth-century pulpits. The early sixteenth-century pulpit of Padstow is richly carved with emblems of the Passion. The church of St Mary Magdalene, Launceston, which was consecrated in 1524, has been ruthlessly stripped of all its old woodwork, with the exception of the very richly carved octagonal pulpit. At the little church or chapel of St Michael, Porthilly, there is a pulpit, *c.* 1525, with linen-fold panels. The octagonal pulpit of St Ives is a remarkable piece of carving, *c.* 1540, wherein late Gothic and Renaissance work are curiously blended (51).

The grievous mischief done to the beautiful and most interesting woodwork of the large majority of Cornish churches by the "restorers" of the Victorian age, especially by one architect who bore the name of an old family of the duchy, cannot be exaggerated. It is, however, some slight mitigation of these offences that certain portions of this late mediæval carving were worked up again into pulpits. The pulpit of St Cuby is made up of bench-ends and fragments of the old rood-screen. The *Parochial History of Cornwall* (1870) says of St Stephen-in-Brannel that, "The pulpit and desk are tastefully panelled with a neat carving preserved from the screen and bench-ends." The pulpit of St Ruan-Langhorne is formed of late fifteenth-century panelling from the backs of old seats. Five bench-ends have been worked up into the pulpit of St Gwinear, including a double-necked swan on a wreath and a merman. The pulpit of Phillack is partly constructed of fragments of a destroyed rood-screen. Old bench-ends have also been used in the reconstruction of the pulpits of St Cubert, St Sampson, and Jacobstow. The Falmouth church of King Charles the Martyr, built in 1662-63, has a pulpit constructed of old pieces of carving chiefly brought from the Continent about 1860, but including pieces of English screen cornices, which had doubtlessly been ejected from certain Cornish churches.

DERBYSHIRE possesses a single mediæval wooden pulpit. It is of a remarkable character and one of the oldest in Christendom (17). The ancient pulpit of Mellor is a unique example of an ancient pulpit hewn out of a solid block of oak or section of a great tree. It is 4 ft. 8½ in. high, and 7 ft. 8 in. in diameter at the top. The plan is hexagonal, with one side cut out to form a narrow entrance. One of the five panels is plain and smooth, showing where it stood against the wall, but the other four have tracery carved at the top and foliage work at the base which assign it to the middle of the fourteenth century, *c.* 1350-60). The central band has the appearance of being fifteenth-century work, but it at one time showed traces of having been



F. H. C.

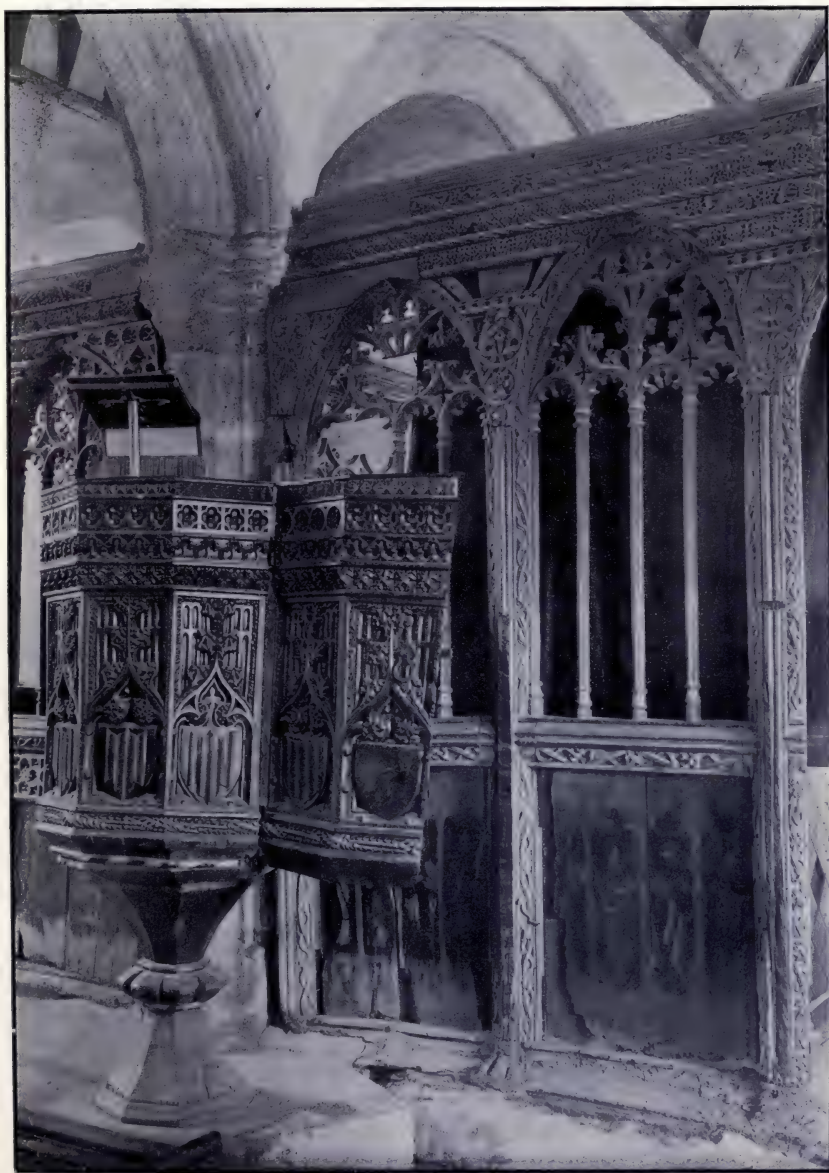
Ipplepen, Devon

clumsily recut. When I first saw this church as a young man—the whole building was in a scandalous and filthy state—this pulpit stood under the tower, and formed the receptacle for the grave-diggers' tools, and the sexton said he had leave to chop "the old thing up, but it were too hard." Some years later leave was granted me to scrub and clean it before it was photographed and drawn. It was then found to have remains of two coats of paint and gilding, one fourteenth-century, and the other late fifteenth. When at last restored to use, it was unfortunately repaired with poor, soft wood, and an unsightly and unsuitable cornice added at the top.

At Breadsall a pulpit was of recent years constructed out of early sixteenth-century bench-ends; but it fell a victim, with the rest of the church, to the criminal lunacy of militant suffragists in June 1914.

DEVONSHIRE, which shows so much beauty and variety in the carving of its rich rood-screens, is also well to the front in the woodwork of its fifteenth and early sixteenth century pulpits. Halberton claims first notice both in date and in perfection of treatment. The different and effective designs of the two tiers of recessed panels are shown clearly in the illustration (49). This pulpit is obviously coeval with the screen; they are both *c.* 1420. The painted and gilded pulpit of Tor Bryan is also coeval with its screen; they may both be *c.* 1420. Second only in importance and richness of carving to the famed rood-screen of Kenton is the coloured and gilded pulpit, with its vine trails in cornice and base. It stands close in front of the screen on the north side. Their date is about 1430; it is quite unnecessary to suppose Flemish treatment in either of them. The pulpit, as well as the screen, has painted panels of saints. Of this striking piece of church furniture, Mr Baring-Gould has a sorry tale to tell: "It was wantonly ejected by the architect who 'restored' (1866) the church; but happily the greater part of the ornamentation was preserved in a cupboard of the school, among dusters, chalk, and slates. Its place was supplied by a bit of trumpery machine made carving—now gone to limbo as it deserved. Happily, of late years, this superb pulpit, so ignominiously treated, has been replaced and restored." The paintings on the panels represent Saints Boniface, Walburga, Aldhelm, Sidwell, and Petrock, all specially connected with Devon (55).

At Coleridge there is an octagonal pulpit of early fifteenth-century design, with singularly beautiful tracery work at the head of the canopies in each panel; but it has suffered from restoration, being removed from its former shaft, and is shut in by pillars (3).



F. R. P. S.

Chivelstone, Devon

Bigbury has a finely carved late fifteenth-century pulpit to which a story is attached. The authorities of Ashburton church sold their old pulpit and eagle to Bigsbury in 1777 for eleven guineas; the curious tale with regard to the "eagle" is told in the subsequent account of lecterns.

Ipplepen is a further example of a fine and somewhat elaborate piece of carving of bold fifteenth-century work, as will be seen from the illustration; it has four small canopied niches, but the figures are gone (57). Nor must Chivelstone be overlooked, which retains a fair amount of the old colouring; it is remarkable for being hollowed out of a single block of oak. It affords yet another instance of a well-carved desk pulpit contemporary with the screen; they were reconstructed between the years 1504 and 1514. It is of octagonal plan; each panel has elaborately crocketed ogee canopies, and beneath them large heraldic shields. The arms include those of Buckfast Abbey, Lacy, and Bouchier impaling Hanford. William Bouchier married Thomasin, daughter and heiress of Sir Richard Hanford (59). North Molton has an interesting old pulpit with canopied niches containing painted saints beneath them, and Cockington, as will be seen from the illustration, has a curiously panelled pulpit of late design; it has been over-restored, and seems to be formed from various fifteenth and early sixteenth century fragments. This pulpit was brought here in 1837 from Tor Mahon, the old parish church of Torquay. The carved oak screen and pulpit of East Allington are of historical interest, as they mark the revival of the unreformed faith in Queen Mary's days; they were completed in 1557 (61).

There are other post-Reformation oak pulpits at Bridford, Cornwood, Dartington, Pinhoe, Thurlestone, Holne, and St Sidwell, Exeter (63, 65).

The pulpit and prayer desk of Kingsbridge are made up out of the lower panels of a fifteenth-century rood-screen. The pulpits of Buckland Brewer, Lancross, and Newton St Petrock are constructed out of old bench-ends. At Monkleigh the pulpit is a reconstruction from parts of an old one of fifteenth-century date.

There are a few instances in DORSET of the survival of pre-Reformation oak pulpits. At Little Cheney the pulpit is formed of panels with Perpendicular tracery. At Winterborne Whitchurch there is a fine pulpit which was removed here from the old parish church of Milton Abbas. The old carved pulpit of Cranborne bears the initials of Thomas Parker, abbot of Tewkesbury, who died in 1421; there was here a small Benedictine priory, which was a cell of Tewkesbury.



F. S.

East Allington, Devon

The pulpit of Affpuddle may be mentioned here, for it was erected just about the time of Henry VIII's death, 28th January 1546-47. Both manor and church formerly belonged to Cerne Abbey. At the Dissolution, one Thomas Lyllyngton, a monk of Cerne, who was "honest and conformable," obtained this vicarage. In 1547 he erected this fine oak pulpit after a Renaissance style; it has curiously carved figures in mediæval costumes, which are supposed to be intended for St John Baptist and the evangelists.

DURHAM county possesses a single mediæval pulpit of oak at Heighington; it is of early fifteenth-century date, is a fine example, and bears the inscription—"Orate pro animabus Alexandri Fletcher et Agnetis uxoris ejus."

At Witton Gilbert there is the shaft of the mediæval pulpit.

ESSEX possesses six pulpits of the Perpendicular period; they used to number seven, but the parish of Heydon was transferred to Cambridgeshire in 1895.

The remarkable pulpit of Wendens Ambo cannot be later than 1450, and is probably a decade or two earlier (34). It is of octagonal plan, and without a base, whilst the buttresses, prolonged by about a foot, have square posts to raise it slightly from the floor. No great elevation was required, for the church (formerly that of Great Ambo) is quite small. The pulpit slightly tapers in shape, obviously following the lines of the great oak from which it was cut. The panels are carved with cinquefoil heads, and have tall crocketed finials to quasi canopies, which terminate in cinquefoil roundels. The two panels forming the door differ from the rest in having two of these cinquefoils at the base, one below the other. Rickling is a fairly early Perpendicular example, but not fourteenth-century as sometimes stated; Leaden Roothing is later. Sandon has a good octagonal pulpit with linen-fold panels, *temp.* Henry VII. Layer Marney church was rebuilt in 1520. The finely carved pulpit is of that date, or slightly later; it is of hexagonal plan, with two tiers of linen-fold panels on each face; the cornice is enriched Renaissance; the hexagonal canopy, etc., with pendants, is elaborately treated, and is of much beauty.

GLOUCESTERSHIRE has a few interesting mediæval pulpits of oak. The fourth extant example of a fourteenth-century pulpit is the little known instance at Stanton in this county. In this church there is a fairly good late seventeenth-century panelled pulpit, with a canopy affixed to the wall high above it. Strange to say, within this pulpit stands another one of some three centuries older date; it came to light when the church was being restored about 1900. The tracery of the panelling and the lines



F. S.

Dartington, Devon

of quatrefoils show it to be of the close of the Decorated period, *c.* 1375, or, at any rate, of the reign of Richard II. This highly interesting relic of mediæval preaching, so remarkably preserved, is 4 ft. 9 in. in height.¹

St Mary de Lode, Gloucester, the old mother-church of the city, retains some carved benches and a pulpit as survivals of the Perpendicular period. It is of hexagonal plan and effective design. The squared panels have trefoiled heads, and the carvings of the spandrels are varied in each case; superimposed on the panels are richly crocketed ogee designs of two divisions; at the base is a band of slight carving with diminutive quatrefoils. The date is about 1475. Cold Ashton has a wooden pulpit with four panels of somewhat similar design; it stands on a stone base, and has over it a stone groined canopy with crocketed finials. It was for some time disused in favour of a modern substitute, but was considerably restored in 1848. The entrance into it, as at Staunton, is by the rood-loft stairs. Its date is *c.* 1500. Bishop Latimer is said to have occupied this pulpit on several occasions, but this is only a matter of conjecture, based on the idea that he would pass through Cold Ashton on his way to Bristol from the benefice which he sometime held at West Kingston, Wilts. At Brockworth, halfway between Gloucester and Cheltenham, occurs a third pre-Reformation wooden pulpit, though it is probably of early sixteenth-century date. It is of hexagonal plan, and the five panels are well covered with late tracery; the base and the lowest divisions of the panels are modern.² The pulpit of Micheldean is also good Perpendicular, and has been richly painted, whilst Elmstone pulpit has four good panels with later Perpendicular tracery. At Didhurst the lectern is constructed out of an old fifteenth-century pulpit.

At Taynton there is an amalgam pulpit which came here from Holy Trinity, Gloucester, when that church was demolished. It is partly fourteenth-century, and has a panel *temp.* Henry VII., whilst the front and cornice are Jacobean, with an iron hour-glass frame.

HAMPSHIRE possesses a good instance of a mediæval pulpit in the little but highly interesting church of Dummer. It is of half-octagon form, and stands in the north-east angle of the nave on a plain low base. The cinquefoil-headed tracery of the four panels plainly points to the latter part of the fourteenth century, *c.* 1380. The oak pulpit at Hambledon has some good Perpendicular work of the fifteenth century. Prior

¹ Illustrated and described in *Reliq. and Illust. Arch.* (1907), vol. xiii. 60.

² Those pulpits are illustrated by Dollman, Pl. xvii., xxiv., xxx.



F. S.

Holne, Devon

Silkstead (1498-1522) is responsible for the beautiful pulpit of Winchester Cathedral (5).

The pre-Reformation pulpits of HERTFORDSHIRE are of no great importance. Graveley is modern, but it incorporates some fourteenth-century tracery. The pulpit of Hitchin is early sixteenth-century, but it has been much restored. Much Hadham is partly made up of fifteenth-century panelling. Lilley has a pulpit made up of old linen-fold panels with traceried heads, but they have been brought here from St John's College, Cambridge. Royston pulpit is a curious amalgam. It has a stone base constructed out of an old table-tomb; the pulpit itself, as well as two reading seats, is made up from a fine fifteenth-century parclose screen on the south side, which was mutilated for the purpose last century. The pulpit of Bygrave is of modern construction, but has some fifteenth-century traceried panels incorporated with it. The octagonal pulpit of Walkern has plain panelling of early sixteenth-century date.

HUNTINGDONSHIRE has two fifteenth-century pulpits, namely, at Cotworth and Fenstanton. The former is described by Parker, in 1851, as "a tolerable Perpendicular pulpit," but it merits kinder words; it is of octagonal plan, with plain but vigorous tracery, and is embattled at the base; until its restoration by a later rector, it showed considerable traces of fairly vivid colouring. Fenstanton pulpit, described by Parker as "rather late," has some fifteenth-century work in its construction, but has been made up at a subsequent date.

KENT, notwithstanding its large number of old parish churches, is but little distinguished for the age or beauty of its pulpits. There are hardly any of pre-Reformation date.

Hollingbourne is a good example of the earlier half of the sixteenth century. It was for this pulpit and the altar table that velvet hangings, still extant, were embroidered by the Ladies Culpepper during the Commonwealth, and presented to the church at the Restoration. The pulpits of Boyton Malherbe and Sutton-at-Hone have linen-fold panels.

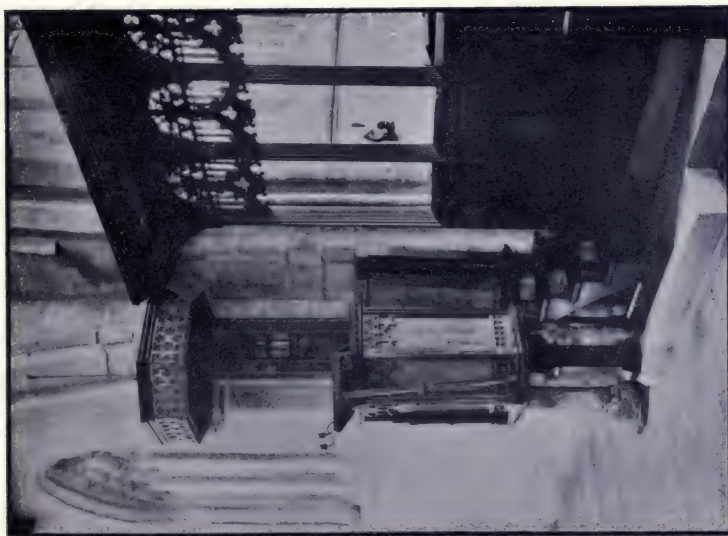
So far as we know, there is only one pulpit in LANCASHIRE prior to the Reformation. Bolton-le-Moors pulpit is a good sixteenth-century pre-Reformation example, with linen-fold panels, and an embattled cornice; it stands upon a stem, and is semi-octagonal in plan.

LEICESTERSHIRE is not rich in mediæval pulpits. There are none of stone. The one to which most interest attaches is that of Lutterworth (25). It was for a long time claimed to be that from which the reformer Wycliff had preached, but on examination this statement proves to be an equal blunder with the



W. M.

Hannington, Northants



W. M.

Claypole, Lincolnshire

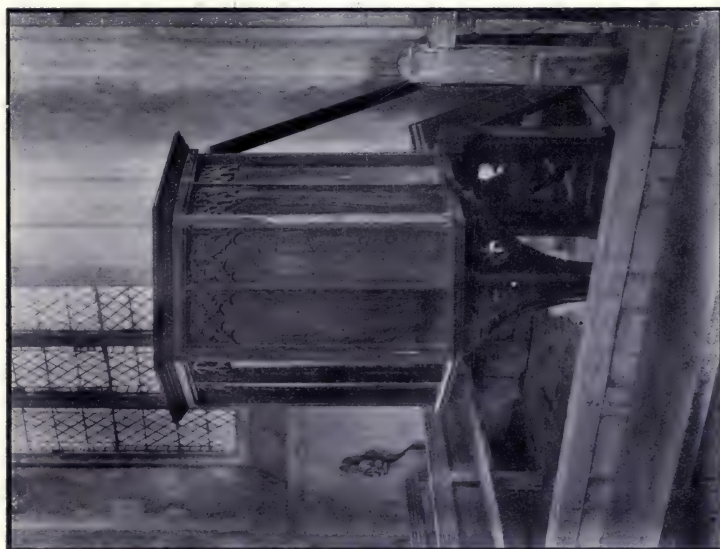
rest of his so-called relics in this church. Wycliff was rector here from 1374 until his death in 1384. This pulpit is of advanced Perpendicular style; it cannot be earlier than 1450, and is quite possibly a whole century later than the reformer's days. It is of hexagonal plan, and has been restored of recent years. The panels, which have ogee-crocketed heads, are filled with tracery; the embattled transom across the centre of each panel, and the nature of the filling-in of the spandrels of the head, make it impossible that it is otherwise than late fifteenth-century carving. Other panelled examples of fifteenth-century pulpits within the county include the well-wrought hexagonal example of All Saints, Leicester, and those of Saxelby Thorpe Langton, and Tugby.

There is not much left in LINCOLNSHIRE in the way of mediæval pulpits. At Claypole, however, there is a very good example of Perpendicular carving in the pulpit closely adjoining the rood-screen against the north jamb of the chancel arch, with which it is probably coeval, *c.* 1430. At a later period, after about a century had elapsed, a hexagonal canopy was made for the pulpit, together with a book-desk, from parts of the pulled-down rood-loft, and the desk, strange to say, is supported by the stem of a late processional cross, as shown in the illustration (67). At Cotes-by-Stow the Perpendicular panels were rescued from a barn in 1884 and restored to the church. The pulpit at Tattershall is early sixteenth-century; it is enriched with good carving at the base.

The panels of the pulpit of Lea came from Stixwold Priory church.

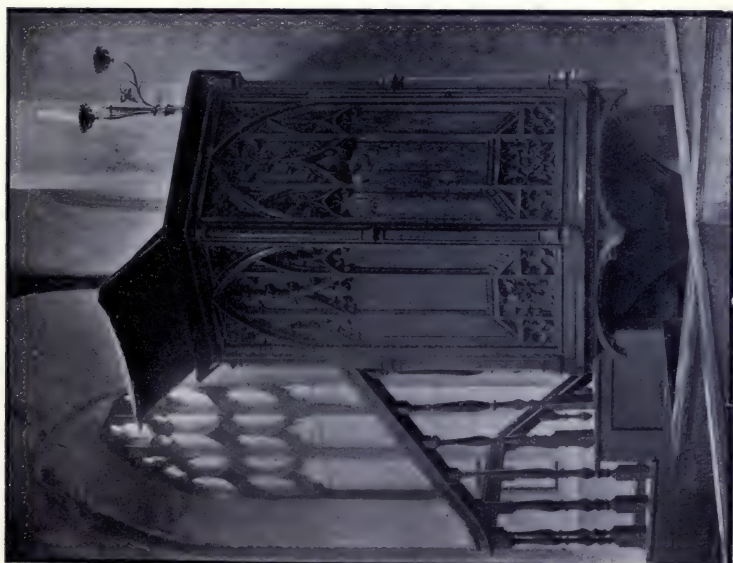
At Ingoldmells there used to be two good Decorated parclose screens at the east ends of the aisles. A scandalous "restoration" of 1865 swept these two fine screens away. However, the restorers had the decency to work up some parts of this screenwork into a fairly comely pulpit. What was our disgust when visiting this church in 1910 to find that this pulpit, which told of the past, had been ejected to a dark corner under the tower, to make way for one of cold freestone, cheaply modelled after the fashion appropriately known as "wine-coolers." There used to be a traceried Perpendicular pulpit at Partney, but, unfortunately, it gave way to a new stone successor in 1862.

MIDDLESEX.—Not only did London lose some eighty churches in the Great Fire, but so many of the county churches have been rebuilt, that we believe there is only one pre-Reformation pulpit within the bounds of Middlesex. In the nave of Westminster Abbey is a good oak pulpit with linen-fold panels (*c.* 1507), removed here from Henry VII.'s chapel.



C. F. N.

Great Walsingham, Norfolk



C. F. N.

Cawston, Norfolk

NORFOLK, with its vast number of old churches (upwards of six hundred and fifty), retains twenty-four instances of pre-Reformation pulpits, all of timber. They occur at Beeston, Bessingham, Brisley, Burlingham St Edmund, Burnham Norton, Castleacre, Catton, Cawston, South Creyke, Dersingham, Filby, Horsham, Irstead, Litcham, Neatishead, Norwich (St Mary Coslany), Scarning, Snettisham, West Somerton, Great Sparham, Thorning, North Walsham, and New Walsingham.

Four of these retain much of their original painting. The one that deserves the first place is the notable example in the small church of Burlingham St Edmund. It is of early fifteenth century, and delicately painted. The eight panels, alternately red and green, are powdered with stars and flowers. The panels are set in crocketed tracery work. The top of the pulpit is embattled, and round the base is a series of quatrefoils. The upper part has the following legend in black letters: "*Inter natos mulierum non surrexit major Johanne Baptista.*" The pulpit is not improved by the addition of a seventeenth-century canopy or sounding-board; another addition of the same century is an iron hour-glass stand. The special feature of the church of Burnham Norton is the beautifully painted but small pulpit, *c.* 1475; it has been restored, but after a most careful and limited fashion (23). The panels bear the four Latin doctors of the Church, and also the kneeling figures of John Goldale and Catherine his wife, the donors, for whose souls the prayers of the faithful are invited. This highly interesting mediæval pulpit has also been marred by the introduction of an early seventeenth-century tester or backpiece. The pulpit of Castleacre has also painted panels of the four Latin doctors, but these panels and others of the reading desk have been taken from discarded parcloses of the aisles. The fourth painted pulpit is that of Horsham. The panels are painted with figures of the Blessed Virgin and Child, and of Saints John Baptist, John, Andrew, Stephen, Christopher, Benedict, Thomas of Canterbury, and Faith. There is also a shield of arms of Fordley impaling Bradley. Round the base is an inscription, but it is illegible with the exception of the date, which is 1480. Snettisham pre-Reformation pulpit has been repainted.

Of the remainder, the pulpit of St Mary Coslany, Norwich, appears to be of the same date (1477) as the rebuilding of the church. The hexagonal pulpits of Bressingham, Brisley, Filby, and Litcham are *c.* 1500. Breston, Irstead, and Neatishead have linen-fold panels. The panels of the Scarning pulpit exactly correspond with the base panels of the fine early sixteenth-century screen.



G. C. D.

Fotheringay

NORTHAMPTONSHIRE has a fair number of pre-Reformation pulpits of oak still extant. The oldest of these is at Hannington, where the small but well-carved pulpit appears to be coeval with the screen, and is of advanced Decorated work of the latter half of the fourteenth century (67).

The hexagonal pulpit in the nave of the former collegiate church of Fotheringay is of beautiful detail. It is set against a pier of the north arcade, and has a small canopy of fan-vaulting, also hexagonal. The panelled back or standard bears the royal arms of Edward IV., with a lion and bull as supporters, and a bull and a boar in panels on either side. The body of the pulpit has two tiers of panels, the upper tier having cinquefoiled heads with carved spandrels, but the lower ones are of plain linen-fold design. By a curious conceit, a second seventeenth-century canopy has been placed above the older one, carved with arabesques and having pendants of acorn shape¹ (71).

Both in the pulpit and reading desk of King's Cliff are some fifteenth-century traceried panels, but they were brought here, with other woodwork, from Fotheringay. At King's Sutton the pulpit panels have Perpendicular tracery. The old collegiate church of Irthlingborough has a pulpit dating *c.* 1485. There is also fifteenth-century work in the pulpits of Brigstock, Middleton Cheney, Rushden, Warmington, and Woodford.

The only complete pre-Reformation pulpit extant in NOTTINGHAMSHIRE is a panelled one of oak, *c.* 1400, in the church of Wysall. An egregious restoration of 1873 discarded this pulpit to be used as a clerk's desk, its place being taken by a commonplace modern stone tub. The old pulpit was, however, happily again honoured in 1909; when cleaned it was found to have had painted figures on the panels, but they could not be preserved. The pulpit of Strelley bears tracery similar to that of the fifteenth-century rood-screen, but the base and canopy are Jacobean.

OXFORDSHIRE supplies one or two instances of good mediæval pulpits of oak. The magnificent church of Burford has a delightful octagonal pulpit, *c.* 1425; it has the elaborately traceried panels divided by slight crocketed buttresses; it has been somewhat, but carefully, restored and repaired; it now stands on a stone base. The well-carved pulpit of Handborough has also elaborate Perpendicular tracery, *c.* 1460. The little Decorated church of Widford, fast going to ruin, possessed a pulpit with Perpendicular panels when last we saw it (1904).

Wolvercot, until comparatively recent years, had a wonderfully good fifteenth-century pulpit with beautiful traceried

¹ See plates 9 and 10, Dollman's *Pulpits*.



F. H. C.

Monksilver, Somerset

panels and vine-trail cornice; but a restoration swept it away, substituting a commonplace modern one of stone.¹ Three or four other Oxfordshire pulpits lay doubtful claim, in whole or in part, to old Perpendicular panelling, but there is much doubt about them, for one of the chief objects of Victorian restorers in this county seems to have been to reduce ancient and modern work to a common level.

The only mediæval church pulpit of SHROPSHIRE is the oak example at Onibury, which is clearly of Perpendicular origin, but it has been a good deal spoilt by Jacobean additions.

The pulpits of Eaton-under-Heywood (erected in 1670), as well as the more modern one of Llan-y-blodwell, Middleton Scriven, and Quatford have mediæval carving incorporated in their construction.

SOMERSETSHIRE is not so renowned for old pulpits of wood as it is for those of stone. It possesses, however, one superbly carved fifteenth-century oak pulpit, which is superior in design and interest to any other throughout the kingdom. We allude to the fascinating pulpit of Trull, near Taunton. It can boast of five large statuettes, representing St John with chalice and dove, and the four Latin doctors: Pope Gregory the Great, St Jerome in cardinal's robes, St Ambrose of Milan, and St Augustine of Hippo. These figures stand on pedestals beneath crocketed canopies, and behind each of the pinnacles of the canopies stands an angel, holding the top pair of crockets in his hands. On each of the pilasters or buttresses, between the large figures, are two other tiny niches all supplied with minute figures of other saints. In the days of church spoliation, under the boy king, Edward VI., the larger statues were taken down, and underwent temporary burial for safety's sake. The church is dedicated to All Saints, and this was probably the motive of this craftsman in oak (75).

Another county pulpit, which may fairly be described as magnificent, as restored in 1868, is that of Long Sutton. It is of late date, *c.* 1530. The plan below is an octagon, but the upper part forms a sixteen-sided figure. An unusual peculiarity is that the interior of the pulpit is panelled with trefoil-headed tracery. The crockets of the canopies of the small panels are of an unusual diameter. The initial letters, W., S., and M., are among the corbel mouldings which support the pulpit. A good deal of the original colouring and gilding remained when Mr Dollman made his drawings (Pl. xxv., xxvi.). Dollman

¹ So perfect was this pulpit that it was selected as the one illustration of an oak pulpit in Parker's three-vol. ed. of *Glossary of Gothic Architecture*.



W. M. D.

Trull, Somerset

(Pl. xxx.) also supplies drawings of the good Perpendicular pulpit of North Petherton, *c.* 1500; the elaborate traceried panels are divided into two parts by embattled transoms. The little church of Withycombe, near Dunster, has a pulpit panelled with curious tracery designs of early sixteenth-century date.¹ Monksilver has an interesting pulpit; the tall, squared panels are filled with exceptional tracery (73). The churches of Castle Cary and Queen's Camel have good pulpits of about the time of Henry VII. To the same period belong the seven panels of the pulpit of Selworthy. The four panels of the small church of Treborough with cinquefoil heads are late fifteenth-century. Notes of the present writer on Combe Flory church, taken hurriedly in 1903, assign that pulpit to *c.* 1450, or at all events older than the benches. Bridgwater has a fine example of a pulpit in black oak, usually considered to date from 1480.

Though on the verge of the Reformation, the highly interesting pulpit of Wells Cathedral may find a place, though of stone. In the ninth bay of the nave on the south side, gained by steps from the west side of Hugh Sugar's chantry, is the stone pulpit built by Bishop Knight (1541-47). It is of low construction, and fronted with panelled pilasters, and is surmounted by an entablature. In front are the bishop's arms, and on the frieze is the inscription: "*Preach thou the worde be farvent in season and out of season reprove, rebuke, exhorte w^t all longe sufferying of doctryne (Tim. 2).*"

SUFFOLK has three wooden pre-Reformation pulpits of some celebrity, namely, those of Southwold, Sudbury, and Hawstead, as well as various other fifteenth-century examples. The octagonal pulpit of Southwold is coeval with the present fine church, which was rebuilt between 1470 and 1490 (25). It is an excellent piece of work, each panel enriched with cusped tracery; it is handsomely painted: the colour and diapering are said to be reproductions of the original colouring. The fine old oak pulpit of All Saints, Sudbury, came to light in 1847, having been concealed for centuries by deal boards and a superfluity of paint.² It is octagonal in form, beautifully proportioned, richly carved in the upper parts of the panels, and of late fifteenth-century date. When discovered the tracery was as perfect as on the day when it was cut, and it underwent but slight restoration. This pulpit, *c.* 1500, forms the subject of one of Dollman's plates (Pl. xxviii.).

¹ See plate, p. 134, of *English Church Furniture*. The tracery of one bay of the fine rood-screen of this church was removed in order to enable a recent stout incumbent to proceed straight to this pulpit from his stall in the choir.

² *Journal Arch. Assoc.*, iv. 69.



J. F. H.

Ivinghoe, Bucks.

The third of these good pulpits is that of Hawstead; it is distinctly late in the Perpendicular style, and is considered by Dollman (Pl. xxix.) to date *c.* 1540. Each of the eight panels is divided into three squared compartments; the lowest has the linen-fold design, the centre one rather clumsily cusped tracery, whilst the uppermost has the Tudor badges of the pomegranate, portcullis, and rose, and the arms of Drury impaling Calthorpe. Sir Robert Drury (*ob.* 1535) married for his first wife Anne, daughter of Sir William Calthorpe; she died in 1513, and was buried at St Mary's, Bury St Edmunds, where there is a table-tomb with effigies to her and her husband. Other pre-Reformation Perpendicular pulpits are Tuddenham St Martin (early), Gazeley, Horham, and the later hexagonal one of Theberton. The pulpit of Thwaite is considered almost exactly like the so-called "Wycliffe" pulpit at Lutterworth, and is therefore popularly assigned to the fourteenth century. It has, however, been long ago admitted that the Lutterworth pulpit actually dates a full century after the reformer's days. Lakenheath, Monks Eleigh, and Walberswick have also pulpits of Perpendicular work. Cockfield has a fifteenth-century base, but is otherwise Jacobean.

The Benedictine priory of Stoke-by-Clare was turned into a collegiate church in 1415. Matthew Parker (Archbishop of Canterbury under Elizabeth) was the last dean of this college at the time of its dissolution in 1553. He restored the nave and erected the present pulpit, which usually goes by his name.

SURREY has two or three pulpits which may possibly date from the days of the dawn of the Reformation movement, but they will be found mentioned in a subsequent chapter.

If the Reformation date is held to begin with Edward VI., SUSSEX can claim to have two pulpits which date near the dawn of that event (*c.* 1540) at Goring and Rye; they both have linen-fold panels. There is, however, a true late mediæval pulpit at Midhurst, where there is a beautiful example of delicate pierced tracery (*c.* 1500).

There are four WARWICKSHIRE wooden pulpits of mediæval date, Aston Cantlow, Wootton Waven, Henley-in-Arden, and Southam. They all show fifteenth-century panelling, but are in no way remarkable; the two last are probably reconstructions of old material.

WILTSHIRE.—A particular interest is attached to the oak pulpit of West Kingston. Bishop Latimer held this rectory from 1530 to 1535, and the present old oak pulpit is said to have been the one from which he preached.

Potterne, whose church is so celebrated for its inscribed Saxon



G. G. R.

Over, Cambridgeshire

font, also possesses an ancient hexagonal pulpit, which displays some good Perpendicular carving.

The few WORCESTERSHIRE pre-Reformation pulpits are not of much importance, but there is a good one of early Perpendicular date (c. 1400) at Evenlode, a parish almost surrounded by Gloucestershire. The next most interesting is at Wickhamford. "The pulpit is octagonal, and appears to retain, within a later casing, a fifteenth or sixteenth century pulpit of which the inside only can now be seen; of very solid construction, with panels framed into arch posts. The outer casing has carving in high relief in panels of cherub's heads and standing figures of saints, seventeenth-century work, and perhaps Flemish. The clerk's desk has six panels of sixteenth-century English work."¹

The pulpit of Middle Littleton is a half octagon with fifteenth-century panels, and the like is the case with the pulpit of South Littleton. The Badsey pulpit is octagonal on a stone base; the linen-fold panels are of early sixteenth-century work. The date is suggested by an entry in the churchwardens' accounts for 1529: "Resuyd for y^e old pylpet iiijd." Overbury has a sixteenth-century pulpit with linen-fold panels.

The pulpits of Grafton Flyford and Lutley also show certain pre-Reformation work.

YORKSHIRE, notwithstanding its great extent, and its famed multiplicity of woodland, has, so far as we know, but a single surviving instance of a pre-Reformation pulpit of oak. Rossington (W.R.) is the possessor of one of the finest examples of a fifteenth-century pulpit; it is supposed to have come from the destroyed church of St Mary Magdalene, Doncaster. Round the top is the inscription: "*Orate pro aia Ricardi Stansall et uxoris ejus.*" Perhaps, however, the Tudor pulpit of Sprotborough (W.R.) should be added, for it has been recently almost conclusively proved that it was erected in Queen Mary's reign (c. 1555).

¹ *Vict. Co. Hist. Worcestershire*, ii. 429.



F. H. C.

Daresbury, Cheshire

CHAPTER V

POST-REFORMATION PREACHING

THE popular notion that with the Reformation came a flood of preaching is a complete fallacy. The exact contrary is the case. In the later mediæval days it is true that preachers, preaching elsewhere than in their own parish, required a licence, but the beneficed parish priest was at all times permitted, nay, expected, to preach to his own people. Edward VI.'s Council enjoined a strict system of licensing, but ordered that eight sermons a year were to be preached in every parish church, but four of these were to be against Papacy, and in support of the royal supremacy. The licences of that reign were almost purely political.

The Princess Elizabeth, in 1550, wrote to William Cecil, when attending upon Protector Somerset, commending the bearer, Hugh Goodacar, in strong terms for a preacher's licence, a favour which Cecil had obtained at her request "for dyverse other honest men."¹

This Goodacar was afterwards chaplain, together with John Bale, to Poyntet, Bishop of Winchester, and then transferred to the Archbishopric of Armagh.

The Elizabethan injunctions of 1559 imply that a licensed preacher should preach in every parish church four times a year, and that on other Sundays a homily should be read. One of the immediate effects of the Reformation was to materially lower the learning of the secular clergy, as is conclusively shown by a variety of archidiaconal records. Thus in the year 1563, out of the 116 priests of the archdeaconry of London, 42 were ignorant of Latin, 13 had received no classical learning whatever, and 4 were in every way *indocti*. Thirty-one of the remaining 57 were classed in the archdeacon's register as *latine mediocriter intell*, and only 3 had any knowledge of the Greek tongue.

¹ *Hist. MSS. Com.*, xiii. 2, 7.



F. S.

Cockington, Devon

Strype, in his *Annals of the Reformation*, states that the custom of ordaining unscholarly candidates speedily passed away as soon as the urgent necessity had come to an end, and implies that the choice of graduates only was the rule after 1575. But this statement can be flatly disproved by various documents, more especially by a complete clergy list of 1602, at the very close of Elizabeth's reign, in the possession of the Lichfield chapter.¹

In this valuable Lichfield diocesan list there is one column for the degree, and another for entry if a preacher, and by whom licensed.

The total number of benefices and chapelries enumerated in this list is 461, and the total of clergy 433. Out of this total of the clergy, only about one-fourth were graduates—viz., 110, and those who were licensed to preach were less than a fifth, viz., 82. The rest are emphatically entered as "no preacher," and one is rebuked for preaching in his own cure though he held no licence. Fifty-one of the clergy held a licence direct from their own bishop, 17 from the Archbishop of Canterbury, 6 from the Archbishop of York, 1 each from the Bishops of Lincoln, Ely, and Norwich, and 1 from two doctors during the vacancy of the Lichfield Sec. One held a preacher's licence from the University of Oxford, and 2 from the University of Cambridge.

There can be no doubt that there was far less preaching during Elizabeth's long reign than during any other reign from the Conqueror down to the present day. The Government were so nervous as to the assaults of Rome on the one hand, and Geneva on the other, that the vast majority of the clergy were sternly prohibited from preaching. Never, too, has there been a period when the pulpit was prostituted to such avowedly political use, and that of the worst type, as in the reign of the Virgin Queen. Thus in 1585, when William Parry, who had acted for some time as a Government spy, was executed for high treason and an alleged attempt to assassinate the queen, an order of prayer and thanksgiving was issued for the preservation of her life. This order is prefaced by an extract from Parry's "voluntary confession," written to the queen from the Tower, and the minister is commanded, in the directions preceding the order, at the end of the sermon or homily on the next Sunday, to read this confession, and how he was "animated thereto by the Pope and his Cardinals." It is eminently discreditable to Burghley and the rest of Elizabeth's Council that they spread this "con-

¹ The present writer printed a complete annotated copy of this document in 1884. See vol. vi. of *Derbyshire Archaeological Journal*, pp. 157-180.



C. B. S.

Brancepeth, Devon

fession," under the guise of religion, from every pulpit in the land, when they knew perfectly well that Parry had deliberately retracted this confession on his trial, asserting it was altogether untrue, and extorted from him by threats and bribes, a declaration in which he persisted when on the scaffold. Again in 1598, when the Government had obtained from one Edward Squire, a private soldier, after five hours on the rack, an extravagant confession, subsequently denied in every detail, and now universally admitted to be apocryphal, the Council adopted the policy of preparing a form of prayer, with a long and elaborate statement, to be read from the pulpits, which they must surely at that time have known to be untrue, and the main assertions of which have long ago been laughed out of court. This was the fable of the subtle poison obtained from a Jesuit, wherewith Squire was to rub the pommel of the queen's saddle and the seat of the Earl of Essex's chair—"a confection so strong," says the Admonition to this Form, "that the very smell thereof did presently strike dead a dog upon which he first tried it."

This paucity of sermons helps to explain the expression "sermon bell" often found in parish accounts and inventories of this period; it was the custom on those rare occasions to ring one of the smaller bells when a sermon was about to be preached.

A change came about soon after the accession of James I. The number of licensed preachers was greatly increased. According to the Canons of 1603, every beneficed preacher was to preach in his own cure or in some other adjoining church "one sermon every Sunday of the year"; every beneficed minister not licensed was to procure sermons to be preached, "one in every month at the least"; and the churchwardens, at the common charge of the parish, were to provide in every church "a comely and decent pulpit to be set in a convenient place within the same."

It is usually supposed that with the Restoration the habit of preaching extemporarily died out, but Anthony Wood tells us that both Universities forbade the use of written sermons in the very days in question.

"Nathaniel Vincent of Cambridge, preached before the King at Newmarkett with a long periwig and Holland sleeve as the fashion is. Which giving great distast to the King, told the Duke of Monmouth, Chancellor of Cambridge, that he caused it to be remedied. Wherefor he sent his letter to Cambridge that they put the statute in execution concerning decency in habit, and that they have their sermons *memoriter*. This being done, the like order was put in execution at Oxford by the



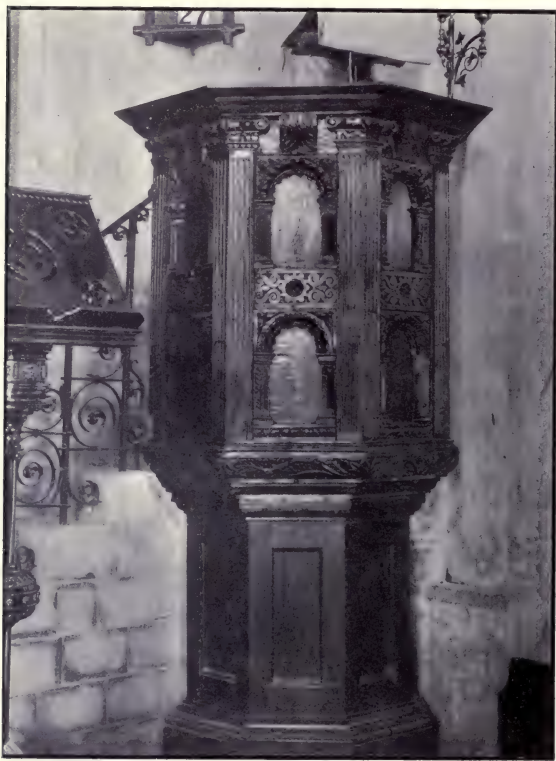
I.

Newport, Isle of Wight

Vice-Chancellor, 24 Nov. 1674, and his proclamatyn stuck up in all colleges and halls."¹

Nathaniel Vincent, D.D., was a chaplain-in-ordinary to Charles II., and Fellow of Clare College, Cambridge. The Oxford order insisted on all sermons before the University, whether in Latin or English, being delivered *memoriter* and not from manuscript.

¹ Wood's *Life and Times*, ii. 297.



W. P. W.

East Brent, Somerset

CHAPTER VI

POST-REFORMATION PULPITS

THERE are very few pulpits of the reign of Edward VI. The pulpit of Affpuddle, Dorset, is dated 1547, and that of Chedzoy, Somerset, 1551 (103).

The number of Elizabethan pulpits is not large. The following are some of the dated examples: Bungay, Suffolk, 1558; Knebworth, Herts., 1567; Lenham, Kent, 1574; Worth, Sussex, 1577; and Rothersthorpe, Northants, 1579. At Fordington, Dorset, the stone pulpit is dated 1592.

It is best to confine the term Jacobean, as applied to pulpits, to the reign of James I., and to use the term Carolean for the reign of Charles I. The Laudian revival of comeliness of worship brought about a variety of well-carved handsome pulpits; both in number as well as in beauty of detail the Carolean examples generally surpass the Jacobean. It will be seen from the following county lists that a great many pulpits of both these periods are to be found in certain counties, such as Northants and Notts., whilst several northern shires are nearly destitute of pulpits of these reigns.

The material used for our seventeenth-century pulpits is almost exclusively oak, but stone examples are to be found at Dinder (1621), Somerset, Yaxley, Suffolk, and Swarby, Lincolnshire. The mediæval stone pulpit of Brough, Westmoreland, was considerably restored in 1634.

Parish accounts yield occasional particulars as to these later pulpits. Here are just a few entries relative to the repair or purchase of pulpits during the long reign of Elizabeth:—

1578-79	(<i>St Thomas, Sarum</i>).	Mychell Joynes for a cover over the powlpete	-	-	-	-	10 10
1583-84	(<i>St Matthew, Friday Street</i>).	To the joiner for makinge the pulpitt	-	-	-	-	iiij li. xv s.
		To the carpenter for a planck and for makinge the way to the pulpitt	-	-	-	-	viiij s. iiij d.
		To the Smyth for Iron Work about the pulpitt	-	-	-	-	vj s.

1584-85.	For a candelstyck for the pulpyt - - -	viii s.
1578	(<i>Mortlake, Surrey</i>). Payd for the pulpet to the joiners - - -	xxxiiij s. iiij d.
	Payd to the waterman for the carriage of the same	xij d.

The references to pulpit constructions and repairs during the seventeenth century are so numerous, that it must suffice to cite a single case. An order was given in 1631 to Hugh ap Robert of Rythin, joiner, "to make and set up in the cathedral church of St Asaph, a pulpit of wainscot of 4 ft. in height and breadth, with a desk on three sides and a botom of boards upon 4 ft. in heighth."

The Puritan element which objected so strongly to bright colours in vestments, altar cloths, and even to painted glass, and desired to reduce the House of God to a dreary greyness, apparently found it impossible to reduce everything to neutral tints, and gave way in the case of pulpit hangings and cushions.

It was the easier to do this as the pulpit exalted preaching, the most human part of the service. Bishop Stubbs, when writing about seventeenth-century pulpits, says, with satirical humour, "the cushion of which seems to have been an object of special devotion." The most absurd sums were not infrequently paid for this decking of the pulpit, and matters even went so far as to make the neglect of this adornment an ecclesiastical offence.

1593	(<i>St Martins-in-the Fields</i>). P ^d for the olde Churchwarden beinge presented before M ^r Doctor Stanhope for not having a pulpett cloth - - -	x s.
1594.	P ^d for iij yardes and iij q ^{ths} of blacke velvett for a cloth for y ^e pulpett and for frindge and Buckeram For y ^e flowres theron ymbrodered - - -	iiij li. xxiiij s.
1603-04	(<i>St Martin, Leicester</i>). Payd to Coldwest for Worke abowte the pulpitt - - -	vj s.
	Item for paintinge of it - - -	v s.
1605-06.	For halfe a yarde and a reale of grene carsie for a cushione for the pulpitt - - -	iiij s.
	For j read skyne and white skyne for the same - - -	xvij d.
	For vij and a halfe of fether fringe and Crewell for the same - - -	iiij s. iiij d.
1634-35	(<i>St Oswald, Durham</i>). For 5 yeardes of Padua Serge together with Silke for making the pulpitt cloth and cushion - - -	3 2 1
	For making the pulpitt cloth and cushion - - -	7 0
	For workinge the fringe for the pulpitt cloth and cushion and for fethers and a ledd - - -	11 0
1635-36	(<i>St Edmund, Sarum</i>). Stuffe and fringe for y ^e Pulpit Cusheon - - -	1 3 0



G. G. B.

Abbey Dore, Herefordshire

1646-47. Eleven yardes and a quarter of velvett at 15d. the yard for the Pulpitt cloth and Pulpitt Cusheon	-	3	8	9
Eleven ounces of fringe ingraine and 3 quarters at 2s. 6d. per ounce	-	-	-	-
Foure Tassells for the Cusheon	-	-	-	8
Embroydering the figures on y ^e Cloth	-	-	-	12
Buckrum and silke and making up the Pulpitt Cloth and Cusheon	-	-	-	-
More to B. Beckham for woorke don, as by his bill	-	2	10	0

No wonder that the more sober-minded of Salisbury became disturbed at the gaudiness of the pulpit as testified by the next entry:—

1652. The pulpit Cloth bee forborne to bee layd because the Color is offensive to the sight of some of the parish. . . . The laying of the Pulpit cloth to be left to the discrecion of the C.W.

Heavy payments continued elsewhere for smart pulpits during the Commonwealth. Thus at Bishop Stortford, in 1658, when a new pulpit cost £5, the cushion for the same amounted to £1. 18s. 6d.

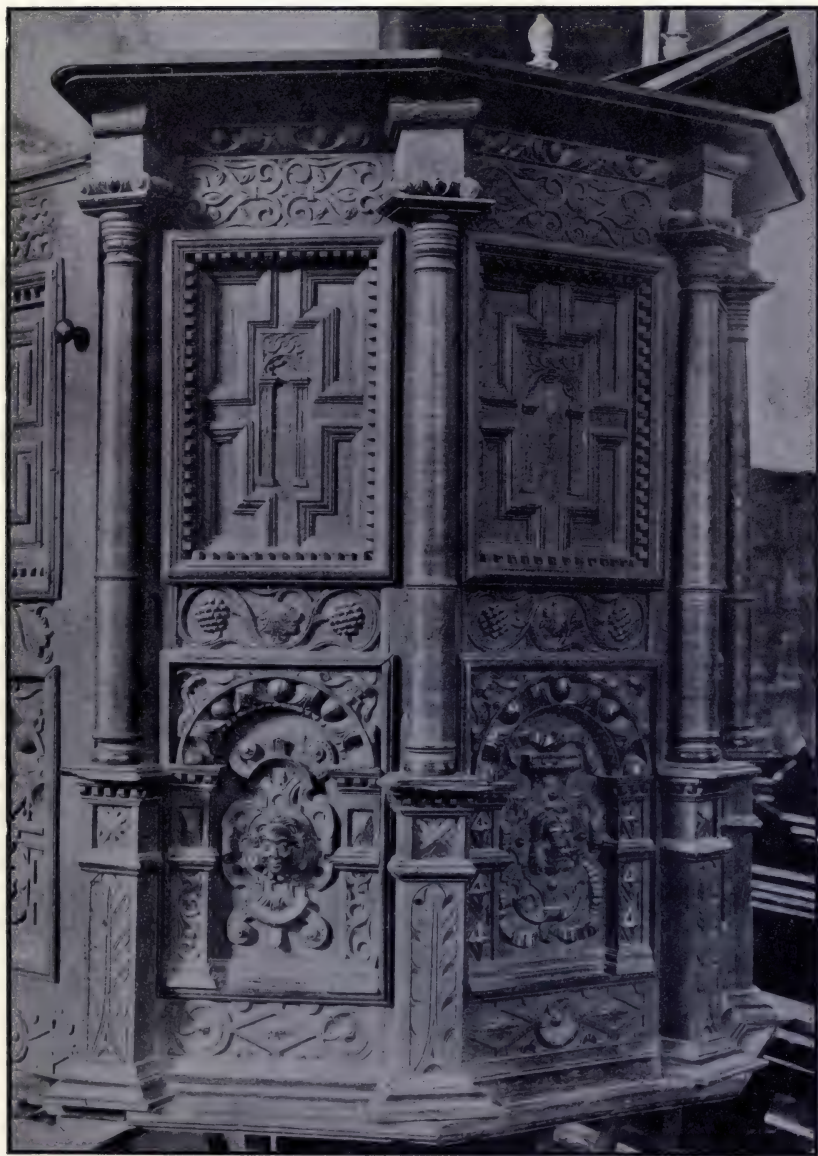
At Prestbury, Cheshire, pulpit adornments formed a serious charge on the accounts throughout the century:—

1625. Paid for the Communion Tablecloth fringe and furnishinge the pulpitt	-	-	-	-
1660. Paid for the pullpitt cloth and furniture	-	£8	0	0
1660. Pd for a new Pulpit Clothe Cushion and valence	-	-	-	-
1660. Pd for the Carriage of these from London to Prestbury	-	-	-	-

Out of a large number of post-Restoration entries relative to the gorgeous and expensive characters of those cushions, St Martin's, Leicester, may claim to hold the record, for in 1678-79 occur these entries in the parish books:—

For a new cover for the pullpit and the coveringe it	-	-	-	-
For a pullpitt cloth of velvet and a cushion of the same	-	-	-	-
For two yardes of fine cotton at xvj d. the yard for a case for the velvet cushion	-	-	-	-

It will be seen from the following county lists that a fair number of the seventeenth-century pulpits retain their well-carved testers or canopies, and those of later date the flat sounding-boards; others have been stupidly despoiled of these



G. G. B.

All Saints, Hereford

accompaniments; and some appear never to have possessed them. When complete—pulpit, tester, and pedestal—they often form an imposing ensemble. In nearly all cases they were designed as a single composition. Many a foolish parson has pulled down the sounding-board to use it as a vestry table. We have noticed this use in about a score of vestries up and down the country; in one case we have seen it serve as a table in the vicarage study; and still worse is the instance in which this portion of a pulpit, beautifully inlaid and cunningly wrought, has been pulled out of the church to which it was given, and now does duty as the rectory dinner table! Parsons and architects have also frequently combined to ruin the effect of an old Jacobean or Carolean pulpit by placing it on a white stone base.

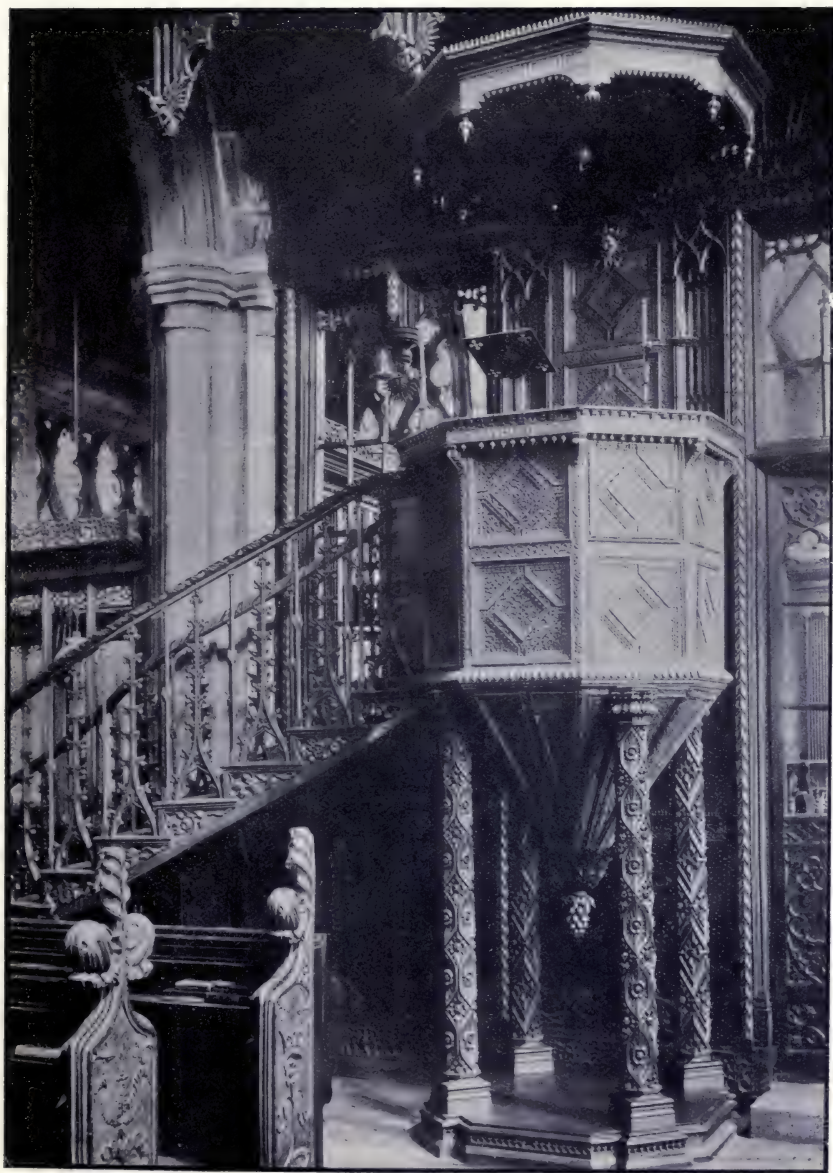
Mahogany hardly came into general use in England till well on in the eighteenth century. St Margaret's, Lynn, possesses a fine classical mahogany pulpit of 1742, but the base and stairs are new (142). Another mahogany pulpit occurs at Kinoulton, Notts., erected in 1793. At Hucknall, Bucks., both pulpit and reading desk are of finely carved mahogany. But the most striking pulpit in this wood is the well-carved nave pulpit of Lincoln Cathedral, of the end of the eighteenth century.

“THREE-DECKERS”

The church of Morden, Surrey, retains a good example of early eighteenth century; it bears the date 1720, and the initials of the donor, Elizabeth Gardiner. This lady also gave the altar cloth of crimson velvet with a border of gold braid. She was the daughter of George Garth, a lady of the manor, and founder of a free school.

Sall, Norfolk, is a good early example of a three-decker, with canopy and standard. The old-fashioned little church of Minstead, Hants, has a genuine three-decker with hexagonal canopy, but it has been somewhat rebuilt; and Newton St Cyres, Devon, is another canopied example. Others can be noted at Downham St Leonard, Lancashire, Icklingham, Suffolk, and Ronaldkirk, Teesdale. At the last of these there is a curious little churching pew below. At Thornaby, Yorks., and Brancaster, Norfolk, good three-deckers have of late years disappeared (99, 97).

Nearly all churches built or rebuilt between about 1700 and 1830 had their pulpits placed centrally, obscuring or completely hiding the altar. Sir Stephen Glynne, writing in 1845 of Weaverham church, Cheshire, says: “The pulpit bestrides the avenue of the nave, and hides the view of the altar.” This



G. G. B.

Sefton, Lancashire

odious arrangement disappeared almost everywhere before the advance of the Catholic revival of last century.

BEDFORDSHIRE. — The church of Cockayne - Hatley is elaborately furnished with old woodwork of different periods, brought here from the Continent. The pulpit was obtained from St Andrew's church, Antwerp, and is dated 1559. It is of hexagonal shape, and on each side is a carved panel, four of which bear figures of the Evangelists.

Wymington is a good example of a true Jacobean pulpit; it is hexagonal with squared panels, well carved in the upper part; there is a hexagonal table with pendants, supported by a standard. Coulton and Caddington also possess good plain Jacobean pulpits. The pulpit of Sutton is dated 1628; it is a good Carolean specimen. Bolnhurst, Chellington, Stadden, Odell, and Whipsnade are further instances of seventeenth-century date. Astwick church retains an eighteenth-century pulpit, with reading desk and clerk's seat.

BERKSHIRE is well supplied with pulpits of post-Reformation date. Those of Shillingford, Stanford-in-the-Vale, and Sunningwell are Elizabethan. The last of these, though suffering from modern repairs, is of interest as having been frequently occupied by Bishop Jewel (Salisbury, 1559-71), who was rector here about 1551, until he had to flee in Queen Mary's time.

The pulpit of Newbury, with two tiers of arcaded panels, is early Jacobean, dated 1607; when last seen by the writer (1899) it was painted dark green, relieved by gold; it now stands on a stone base. The pulpit of Boxford, finely carved, is dated 1618, and that of Waltham St Lawrence, 1619. The following pulpits of this county are conventionally termed Jacobean, though probably fully half are Carolean:—Ardington, Baulking, Great Coxwell, Drayton, East Garston, East Isley, East Lockinge, Longcot, Lyford, Pangbourne (beautiful arabesque carving), Ruscombe, Steventon, Wargrave, Long Wittenham, and Yettendon. East Lockinge is, however, distinctly early Jacobean; the panels are divided into three, the centre having arcaded work; it is one of those numerous instances in which its effect has been spoilt by being placed on a modern stone base. The hexagonal Jacobean pulpit of Cumnor, which stands against the south jamb of the chancel arch, has a large coeval reading pew, handsomely panelled; close at hand, whilst immediately to the south of the pulpit, is a desk bearing a fine example of a chained Bible of much interest. This Bible, dated 1611 (probable date of the pulpit or pew), was used by the Oxford University Press in 1832-33 for producing an exact reprint of the authorised version (196).



G. H. W.

Brancaster, Norfolk

There are several dated Carolean pulpits (153). The one at Binfield, with good sounding-board, bears the year 1635, whilst the well-carved pulpit of Hurst is about the same date.¹ Archbishop Laud, as we gather from his diary, preached more than once at Hurst, when he was the guest of Sir Francis Windebank, Secretary of State, at Haines Hill. The pulpit of St Helen, Abingdon, is dated 1634, and bears on its panels the appropriate motto, "*Ad haec idoneus quis.*" At St Lawrence, Reading, a large sum was given for a new pulpit of good Renaissance design in 1639; it was sold in 1741 for four guineas to Aldworth in this county, where it may now be seen.² The handsome pulpit of East Hendred, with sounding-board, has the carved head of Charles I. The West Hanney pulpit is dated 1649. At Bucklebury there is a three-decker from which Dean Swift is said to have preached.

BUCKINGHAMSHIRE has a considerable number of seventeenth-century pulpits for so small a county; they number about forty. The octagonal plan is usual for pulpits of this period in most parts of the country, but in Buckinghamshire they are generally hexagonal. The pulpits of Boveney, Cheddington, Chesham, Dinton, Dorton, Grendon Underwood, Ivinghoe, Langley Marish, Lavendon, Lillingstone Lovell, Middle Clayden, Pitstone, Stantonbury, Towersey, and Twyford appear to be true Jacobean, that is of James I. days. Ivinghoe is a notable and beautiful example; it is of hexagonal plan, with elaborate mitred panels and richly carved cornice; the standard at the back is carved in relief with the Resurrection; the pierced hexagonal canopy, with its pinnacles and pendants, is well shown in the illustration (77). Langley Marish is an early example; it was given by Sir John Kidderminster in 1609. Lavendon and Lillingstone Lovell are both panelled in two tiers of round-headed arches. Pitstone has elaborately moulded, mitred panels, with egg-shaped bosses; the standard is panelled, and the sounding-board has turned pendants. Towersey, of hexagonal plan, has each panel in two tiers, the upper one of conventional foliage, and the lower arcaded.

Carolean instances occur at Dorney, Hitcham, Lower Winchendon, Shabbington (dated 1626), Steeple Clayden, Weston Turville, Wing, and Winslow. Dorney has two tiers of panelling in inlaid work, *c.* 1630; this pulpit was placed here of late years—it is said to have come from Somerset. Hitcham

¹ As to the very remarkable hour-glass stands of these two churches, the later dated 1636, see p. 155.

² See illustration in Cox's *Churchwardens' Accounts*, p. 157.



W. M.

Thornaby, Yorkshire

and Lower Winchendon have both good canopies. Winslow is richly carved; the bookshelf is supported by bird brackets.

Post-Restoration instances occur at Bearstall, Ickford, Iver, Princes Risborough, Radnage, Ravenstone, Wavendon, Willen, and Wraysbury. Ickford has a canopy enriched with guilloche ornament. Ravenstone has moulded panels and a flat sounding-board. Wavendon, of hexagonal plan, is of classical design, with cherubs' heads, fruit, and flowers in high relief; it is said to be the work of Grinling Gibbons, and was brought here from the city church of St Dunstan-in-the-West. The sounding-board of Iver church is in the vestry; that of Wraysbury is in use at the vicarage as a dining-table.

As to the CAMBRIDGESHIRE post-Reformation pulpits, the one at Chattisham is probably Elizabethan. The church of Over has a most effective Jacobean pulpit, with tall single arcades on the panels; a similarly arcaded panel of a larger size serves as standard or backpiece to a beautiful octagonal canopy, with lofty pyramidal cover. The pedestal, which is good late fourteenth century, doubtless served for a former mediæval pulpit (79). The pulpits of Barrington, Brinkley, Croydon, Great Eversden, Grantchester, Harlton, Kingston (a fine example), Newton, Rampton (good with sounding-board), and Trumpington are all usually called, with customary vagueness, "Jacobean,"¹ though two or three are Carolean, and at least one Commonwealth. Dated Carolean instances occur at Little Shelford (1633), Barton (1635), and Great Shelford (1636). With consummate bad taste, Cherry Hinton turned out its good seventeenth-century pulpit; it was given shelter at Taversham. The pulpit of Brinkley is possessed of an absurdly foolish adjunct. "At the back is placed, resplendent in gold and colours, a constable's staff, dated 1734."

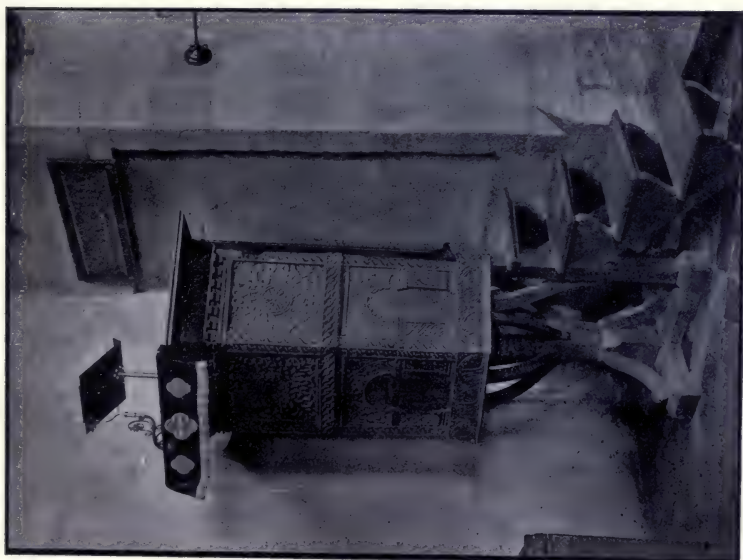
So many of the churches of CHESHIRE have been entirely rebuilt or modernised that there are but few remains of seventeenth-century pulpits. The octagonal pulpit of Prestbury is dated 1607; it bears the Latin legend—"*Attendite Dominus Allog'it'r.*" At Daresbury there is a remarkable but distinctly unattractive hexagonal pulpit, which appears to be quite early Jacobean (81). The panels are in two tiers; the upper one arched, the arch being formed by cherubs' wings; the lower ones have strapwork and a central boss; the large brackets to support the cornice are repulsive human grotesques. The pulpit of the timber church of Marton is *c.* 1620. Siddington pulpit bears *E.M.* 1633. At the third timber church of Warburton the plain

¹ As in Rev. Evelyn White's *Churches of Cambridgeshire*.



G. C. D.

Ardington, Berkshire



J. F. E.

Merton, Oxon.

pulpit is usually considered early Jacobean, but it may be late Elizabethan and coeval with the font cover, which is dated 1595. At Shotwick there is a canopied churchwardens' pew with the date 1673; this may also be the year of a quaint high pulpit.

CORNWALL affords various good examples of post-Reformation pulpits. The one in the beautiful and picturesquely-situated church of Mawgan-in-Pyder is of special interest, for it is known to have been constructed in 1553 during the Marian revival; the six panels bear emblems of the Passion. Five pulpits, namely, those of Fowey, Lanreath, St Kew, St Mylor, and St Winnow, can be identified with the later Elizabethan days. Of these Lanreath is specially well carved; the central panel bears a double-headed eagle; St Winnow and St Kew have good arabesque designs; and the hexagonal pulpit of Fowey is dated 1601. The pulpits of Boconnoc, St Mellion, and Stratton are Jacobean. Those of Blisland, St Teath, South Petherwin (1631) and Liskeard (1636) are Carolean. In the churchwardens' accounts of Liskeard for 1636 occur the following entries:—"Pd Peter Shorte the joyner for makinge the New Pulpitt, 10.00.10; For making the Pulpitt stayres for borde and nayles, 00.09.06." The pulpit of St Teath, dated 1630, is of singular interest. It displays the arms, crest, and supporters of the family of Carminow; a younger branch of this most ancient Cornish family held the manor of Trehannick in this parish; the family became extinct in 1645. The arms are:—Az., a bend or, a label of three points gu.; the crest, a dolphin embowed or; the supporters griffins. As the label has been left gules (red), it seems a pity that the other colours of this well-carved coat have not been reproduced. As it is, the pulpit presents a patchy appearance, a good deal of new work of a poor kind having been introduced at a comparatively recent restoration. But by far the most interesting feature of the pulpit remains to be noted. The motto below the arms is in the old Cornish tongue—"Cala : rag : whetlow"—"a straw for a talebearer." We are inclined to think this is the only church in the county where the old Celtic language appears. The language was rapidly decaying at the time when this pulpit was set up; but in 1640 the vicar of St Feock was obliged to administer the Blessed Sacrament in Cornish to his older parishioners. The last sermon in Cornish was preached in Landewednack church in 1678. Lawhitton pulpit is dated 1655, and Marham church is about the same period. The pulpit of St Ive is 1700; it is covered with debased carvings (51). The church of St Mary, Truro, now encompassed by the new cathedral church, has a polygonal inlaid pulpit of Chippendale work.



C. F. N.

Fowey, Cornwall



G. W. S.

Chedzoy, Somerset

We have during different years, now rather remote, visited every old church or chapel in CUMBERLAND, and have no recollection of any old pulpit of either mediæval or post-Refor-



G. G. B.

All Saints, Pavement, York



C. F. N.

Abbotsbury, Dorset

mation date, save for one unimportant exception. At St John-the-Vale, a chapelry of Crosthwaite, which was rebuilt in 1546, the old oak pulpit, with sounding-board from the former chapel, was in use.

DERBYSHIRE has but few old post-Reformation pulpits. At Weston-on-Trent there is a good Jacobean example dated 1611, and bearing the initials C.T., I.R. The parish church of Chesterfield possesses an exceptionally good Jacobean pulpit, with small classical columns at the angles, but it has been considerably repaired.¹ An entry in the registers under 1788 states that "the pulpit and desk were decorated anew, the old ornaments having been up thirty-seven years."

There are Carolean pulpits at Breaston and Sawley,² the former dated 1625, and the latter 1636.

Considering the size of DEVON, the number of post-Reformation pulpits of the sixteenth and seventeenth centuries is not large. The elaborate carving, heraldic and symbolic, of the pulpit at Alvington, has not at present been satisfactorily dated, but it is somewhere near the centre of the sixteenth century. The pulpit in the little church of Welcombe is clearly Elizabethan, and so too is the discarded one of Renaissance design at Sutcombe.

The fine church of Hartland has a pretentiously carved but ineffective modern pulpit in the nave; this replaced a really fine Jacobean pulpit at the time of its restoration, about 1830. Five well-carved panels of this pulpit can still be seen behind the organ, bearing the words, "God save King James Fines." What the word on the last panel means is a puzzle. It is possibly some forgotten family name, perhaps that of the donor of the pulpit. Ines is a surname not unknown in the West; the carved letters are all capitals; could they have meant F[rederick] Ines?

Some old churchwarden accounts of this parish contain the following entries. James I. died 27th March 1625. Can it be that the word Fines, by mistake for Finis, was added after his death?

1609-10.	Paid for a new pulpite -	-	-	-	xxxij s. iiij d.
	For bringing the same pulpit from Bideford	-	-	-	xv d.
1624-25.	Paid William Maze for setting up the King's				
	name on the pulpit -	-	-	-	ij s. vj d.

Ashton, a square pulpit, with standard and square tester, is probably early Jacobean: and so too are those of Stockleigh, Pomeroy, and Bradworthy. The fine pulpit of Bradworthy was for a time occupied by a marvellous scamp of a vicar, William Lang, in the days of Charles I. According to Mr Baring-Gould,

¹ Described and illustrated in Gotch's *Early Renaissance in England*, p. 221.

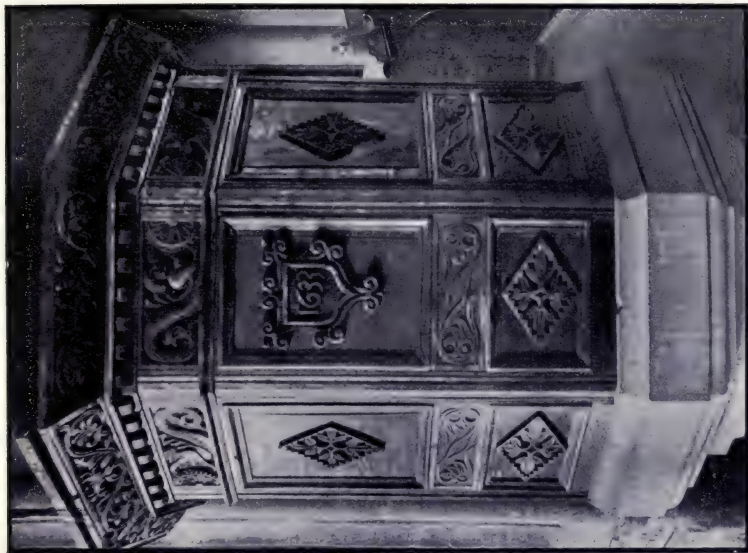
² Illustrated in *Building News*, 12th June 1885.

this man, who began life as a sand-carrier, was vicar of this parish, and sheriff's bailiff at the same time. After forging several warrants, he fled to Ireland, but on obtaining the bishop's forgiveness he returned to Bradworthy, became a solicitor, and alarmed his flock by threats of action. The next step was to turn the vicarage into a public house, and worse than that, "he sent his daughter into the pulpit to catechise the children!" This is said to be the only Church of England pulpit that has ever been occupied by a woman. Eventually Lang found his way to prison in London.

There are three instances of dated pulpits of the Carolean period, namely Axminster (1633), Clovelly (1634), and Branton (1636). Both Axminster and Branton are good specimens of fine carving; the panels have double tiers of round-headed arcading.

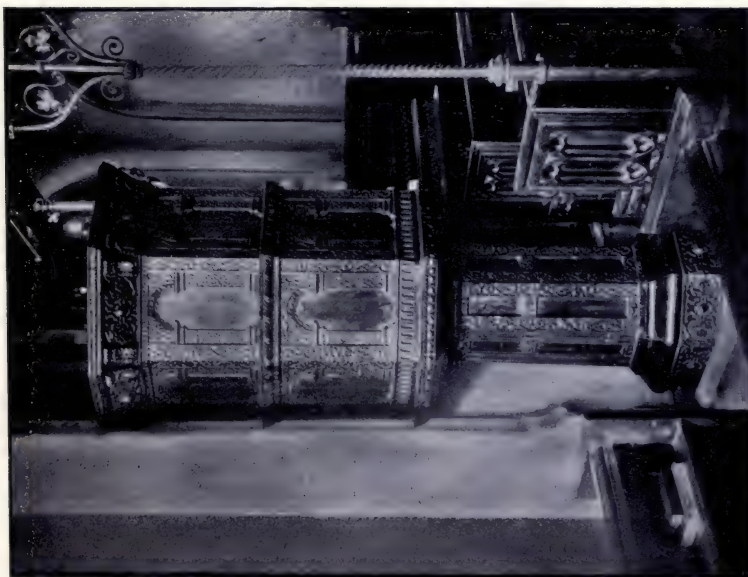
The pulpit of South Tawton is exceptional; the dark oak has inlaid figures of lighter wood within the square panels. The coeval stairs are guarded by twisted balustrades, pointing to the pulpit being of post-Restoration date.

DORSETSHIRE has various good pulpits of the seventeenth century. Abbotsbury has a very good Jacobean hexagonal pulpit with double tiers of arcading on the panels; it has been unhappily and ignorantly disfigured by the removal of its effective canopy or sounding-board. Two small holes in this pulpit are said to have been caused by Parliamentary soldiers firing through the windows (104). At Upwey there is a good Jacobean pulpit; for a long time there were affixed to the base of this pulpit three large oak figures of the Apostles St Peter, St Philip, and St James, which were supposed to have been taken down from the old rood-loft; however, in 1891 they were removed from their unwarrantable position and transferred to the chancel. The Jacobean pulpit of Broadwinsor is the one which was used for some years by Fuller; he was presented to this living in 1634, suspended during the Civil Wars, but returned with the Restoration. The pulpit is polygonal, with rows of panels divided by Gothic buttresses. The pulpits of Dorchester St Peter, Netherbury, Portisham, and Frome Vauchurch are usually described as Jacobean without knowing their precise date. Of these the good octagonal pulpit of Dorchester is undoubtedly early Jacobean; it stands on an octagonal panelled shaft; the pulpit panels have two tiers of arcaded work (107). Lyme Regis has a fine Jacobean pulpit with sounding-board, on the soffit of which is inscribed—"To God's Glory, Richard Harvey of London mercer and merchant Adventurer built this anno 1613. Faith is by hearing."



P. B. R.

St James, Taunton



G. C. D.

Dorchester, Dorset

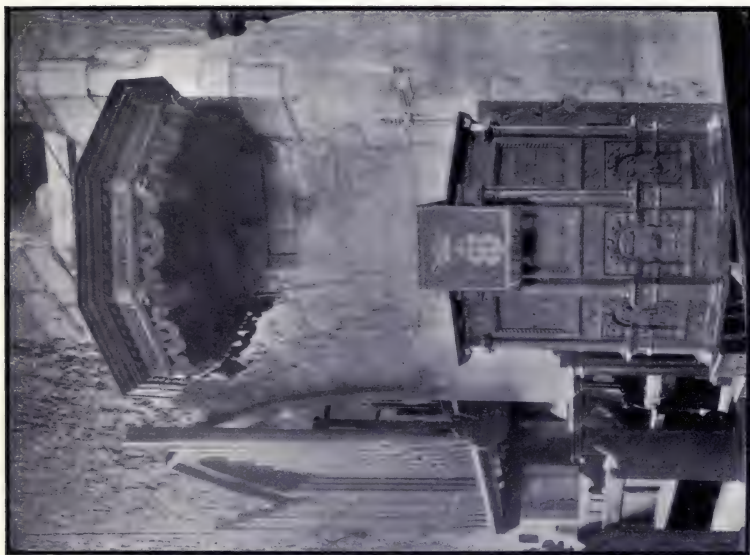
The simple but elegant pulpit of Todbere is of the days of Charles I., and so also is that of West Chickerell, dated 1630. The pulpit of Cerne Abbas is a really beautiful example of Carolean work; it is of octagonal plan, and the two tiers of panels are both arcaded; the fine octagonal canopy bears the date 1640, and the supporting standard has an arcaded panel over a conventional thistle. At Cheriton Marshall there is an unusually lofty pulpit, with canopy over it, crowned by a gilded pelican; it is probably of the same date as the rebuilding of the church, namely 1718.

DURHAM.—Brancepeth is celebrated for the singularly fine woodwork bestowed upon this church by the great Bishop Cosin, who was rector from 1626 to 1644 (85). The pulpit is a noble piece of craftsmanship. It is of oblong plan, with circular-headed classical panelling and elaborately carved cornice. The noble standard, panelled with a lozenge moulding, supports a fine but possibly overwrought canopy or tester, with pendants at the angles and a profusion of towering pinnacle work above. The pulpit, together with the reading desk and oak stalls, of Haughton-le-Skerne, are all about the end of the seventeenth century. At Egglescliffe there is a somewhat curious eighteenth-century pulpit with sounding-board.

ESSEX.—In the fine church of Thaxted, on the south side of the nave, is a dignified seventeenth-century pulpit of hexagonal plan, with a corresponding sounding-board; it stands on a tall central shaft. The Jacobean pulpits of Aveley and Matching are dated respectively 1621 and 1624. The former is well carved and has a sounding-board. Parts of the pulpit of Woodham Mortimer are Jacobean.

There are two dated Carolean pulpits—the one (1630) is at Stondon Massey, and the other (1639) at Great Baddow; the latter is a fine example with a tester. At Feering the pulpit has well-carved scenes from the Passion; it is of modern construction, but the figures are old.

GLOUCESTERSHIRE has a fair share of interesting post-Reformation pulpits. The one at Winchurch is undoubtedly late Elizabethan. The imposing church of Chipping Campden has a finely carved Jacobean pulpit, dated 1612, the gift of the munificent Sir Baptist Hicks, who died as Viscount Campden in 1639. This pulpit is figured in the *Architectural Sketch Book*, vol. x., 3rd series (169). At Elkstone there is an earlier and good example dated 1604. The carefully repaired and most interesting church of Oddington has a beautiful instance of Jacobean work with a fine canopy. Iron Acton has also a canopy. The Jacobean panels of an old pulpit behind the poor modern sub-



F. B.

All Saints, Hereford



F. B.

Skidbrook, Lincolnshire

stitute might easily escape attention. The pulpits of Stoke Orchard and Duntsbourne Rous are either late Jacobean or early Carolean. The well-carved pulpit of Rodborough was the gift and bears the arms of Jasper Escourte; the donor died in 1624. Maismore has a good Carolean pulpit dated 1636. The church of Taynton was burnt down by the Royalists in 1643, and rebuilt by order of Parliament in 1648; the well-carved oak pulpit came from Holy Trinity, Gloucester, on its demolition; it retains an hour-glass frame. The Brimpsfield pulpit is one of the few Commonwealth examples; it is dated 1659. At Farmington there is an early eighteenth-century pulpit.

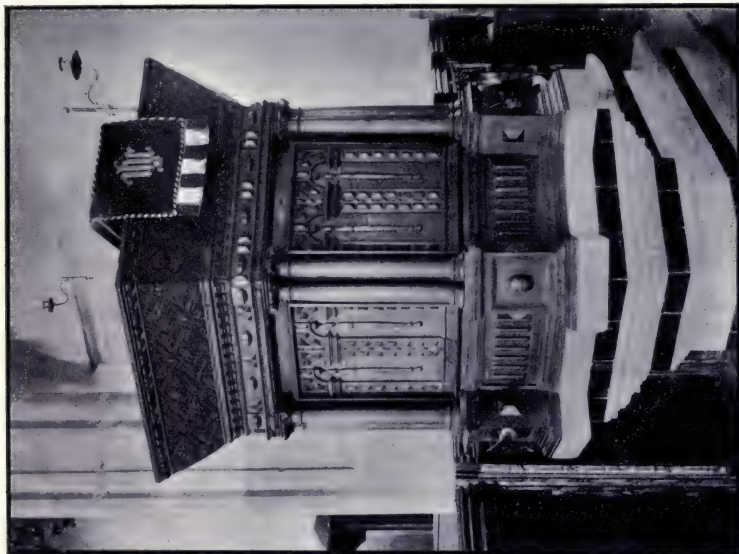
The Bristol churches retain several pulpits of Renaissance style and date, but in no case do they remain in an unaltered condition. They are to be found at St Stephen, St Mary-le Port, Christchurch, and St Thomas. The pulpit at St Thomas's is noteworthy, as it is a most unusual combination of two woods, walnut and oak; in this case the base of the pulpit appears to have been utilised as a reading desk.¹

There are a number of well-carved pulpits of different periods of the seventeenth century here and there throughout HAMPSHIRE. The church of Bishop's Waltham has been so extensively and frequently restored that it has lost almost all antiquarian interest, but it still retains an exceptionally handsome panelled pulpit with enriched tester of late Elizabethan, or possibly early seventeenth-century date.

The hexagonal pulpit of Kingsclere is an elaborate example of early Jacobean work; it has two tiers of panels, which are crowned with shallow arabesque patterns. Fawley has an octagonal early Jacobean pulpit, with arcaded panels and a projecting book-board. The pulpit of Basing is hexagonal, dated 1622, and of good workmanship; the panels, both arched and square, are elaborately carved with strap ornaments and other designs. It was brought here from the church of Basingstoke. At Sopley there is an early Jacobean pulpit with strapwork carving; it is probably of the same year as a chair dated 1604. The Dursley pulpit is a good Carolean example; it has two tiers of panelling, the upper with arabesque designs, and the lower arcaded; the octagonal tester is inscribed "A.W., E.D., T.C., 1630."

Odiham has an elaborately carved pulpit; it closely resembles that of Winchfield, which is dated 1634. The latter has panels in two ranges; the upper contains small grotesques and the lower palms in pots and other floral designs. At Silchester

¹ See *Bristol and Gloucestershire Arch. Trans.*, vol. xxxii.



F. B.

Loddon, Norfolk



C. F. N.

Blythburgh, Suffolk

the pulpit is hexagonal, and over it is an octagonal canopy inscribed "The gift of James Hore, gent, 1639." This effective canopy has a domed top surmounted by a dove, whilst the cornice, enriched with carving, has similar arches and pendant fleurs-de-lis. Durley pulpit is a good octagonal specimen with two tiers of panels, the upper with arabesque ornament, and the lower arcaded; the octagonal tester bears on its panelled soffit—"A.W., E.D., T.C., 1630." At Finsbury there is a seventeenth-century pulpit and clerk's desk with arcaded panels, and the inscription—"Wo is unto me if I preach not y^e Gospel, 1 Cor. ix. 16." Alton has a particularly fine pulpit of late Carolean work, but undated, with detached pillars at the angles. There are two in the county erected in the Commonwealth period. The pulpit at Tadley, with a panelled sounding-board, is dated 1658. The pulpit of Monk Sherborne has panels of flat arabesque work, and was set up by William Dobson, rector, *ob.* 1654. There is a decidedly good pulpit at North Badderley, with inlaid panels and an octagonal tester. It is probably late Elizabethan, for the adjacent screen is dated 1682. The plain octagonal late seventeenth-century pulpit of Upper Clatford has an octagonal sounding-board. On the pulpit of the parish church of Portsmouth there is a hanging of red velvet, with a silver fringe, and the date 1694. Finally, some notice must be taken of the Jacobean pulpit in the nave of Winchester Cathedral, a good example of its kind. It was ejected from New College chapel, Oxford, and given to Dr Mayo, a former fellow, and presented by his family to the cathedral in memory of his sister, who died in 1884.

The ISLE OF WIGHT has, for its size, so many good seventeenth-century pulpits that it is as well to group them together. At Whitwell there is a well-carved, arcaded Jacobean pulpit, dated 1623, which only cost the churchwardens £1. The church of Wootton has a good pulpit much earlier in the reign of James I. The gracefully wrought tester added to the stone pulpit of Shorwell has been already named; it was doubtless among the benefactions of Sir James Leigh, and is probably of the year 1617, which is the date piercing the tail of the weathercock surmounting the spire of his reconstruction. Shalfleet pulpit is a rather good example of early Jacobean work, though of simple design. There is a fairly good Jacobean pulpit at the drastically restored old church of Mottiston, but its effect is considerably damaged by a new stone base. In the much-falsified church of Brightstone there is yet another good Jacobean pulpit, which cost the churchwardens £5; it was, however, a good deal spoilt during restoration in the middle of last century.



W. F.

Oxford Cathedral

Northwood supplies an example of an excellent seventeenth-century pulpit, with tester and canopy over it, which we believe to be of Carolean date. Yarmouth used to possess a singularly effective Carolean pulpit, dated 1636 (which the writer more than once admired in bygone years), but the Goths of 1875 ejected it in favour of a poor modern "Gothic" substitute of stone; this discarded pulpit has now found a home on the other side of the Atlantic.

Newport rejoices in by far the most beautiful pulpit of the seventeenth century throughout the kingdom. The fine old church, though in substantial repair, was destroyed in favour of a showy successor in 1854. Fortunately the singularly good Carolean pulpit, with its wealth of carving and its noble tester, escaped destruction when the fabric was swept away. It was the gift of one Stephen Marsh in 1636; his crest (an arm couped grasping a battleaxe) is on a panel at the back. The elaborate carving with which the whole structure was enriched was the work of Thomas Caper, whose family device, a goat, may also be seen at the back. The cresting of the tester includes figures of Justice and Mercy, supported by trumpet-bearing angels, whilst below on the soffit is inscribed: "*Cry aloud and spare not, lift up thy voice like a trumpet.*" The pulpit itself is divided into fourteen panels in two tiers. The upper row has carved figures of the three theological virtues, Faith, Hope, and Charity, and of the four cardinal virtues, Justice, Prudence, Temperance, and Fortitude. In the lower row are the seven liberal sciences, with their names on scrolls beneath—Grammatica, Dialectica, Rhetorica, Musica, Arithmetica, Geometria, and Astronomia (87).

The panelled pulpit of the mutilated church of Carisbrooke, with tester or sounding-board, is a good Commonwealth example, dated 1659.

The pulpit of Newchurch, with a great clumsy canopy surmounted by a figure, probably dates from 1725.

HEREFORDSHIRE has some good examples of seventeenth-century pulpits. The pulpit of All Saints, Hereford, is a striking instance of late Jacobean, dated 1621 (109). It is of hexagonal plan and is full of details, as will be seen from the illustration. The panels, divided by classical pilasters, are arcaded below, but are squared with mouldings. Below the cornice is a strip of strap-work, and in the centre of each panel is a short piece of vine trail. The handsome hexagonal tester is not supported by any backpiece or standard connected with the pulpit, but is simply attached to the wall; its soffit bears the following in plain lettering—"Howe beautifful are the feete of them that bring glad



F. S.

Crocombe, Somerset

tidings of peace." It adds to the interest of this pulpit to find that the churchwarden accounts supply the price:—

1621. Item payed the Asyners for their Tymber and
workmen their labour the Pulpit - - - - - vii £

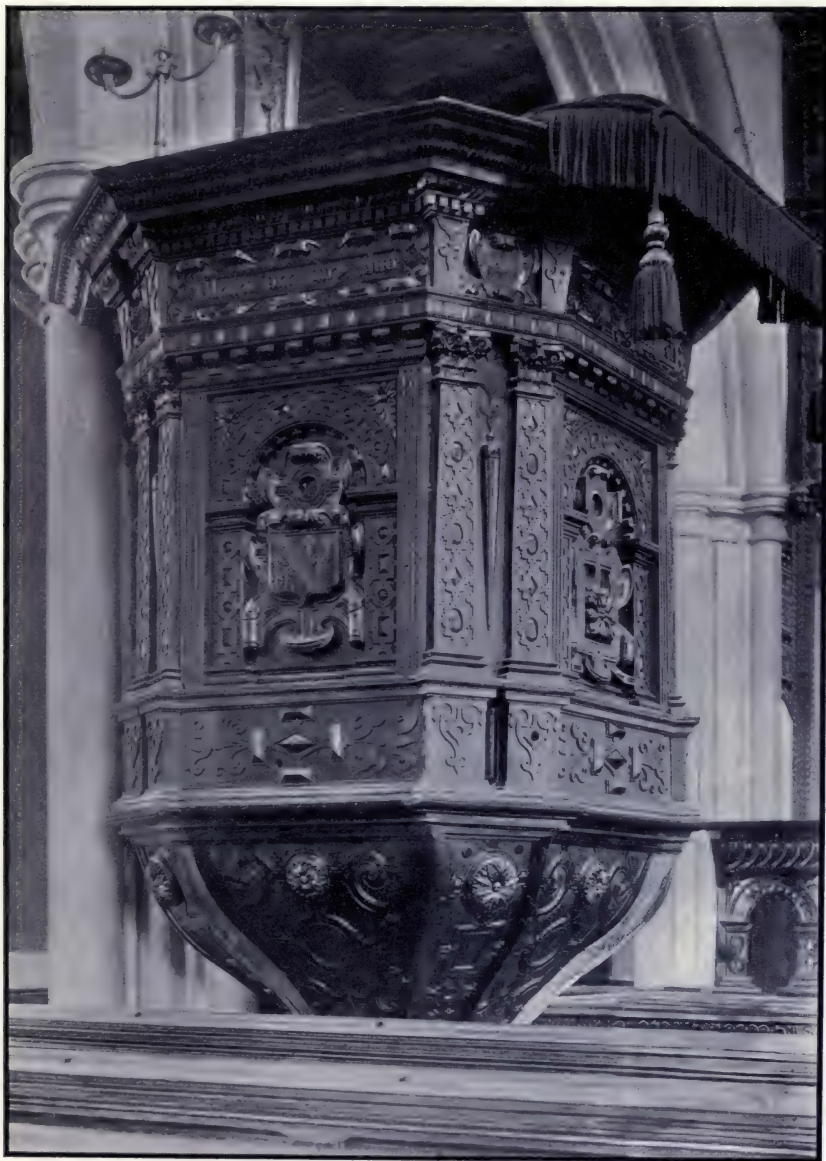
There is another good hexagonal pulpit of almost like date at Abbey Dore, close to the bold Jacobean screen with which it harmonises (91). There is considerable resemblance in this to the much larger and more remarkable display at Croscombe, Somerset. The tester in this case, with its elaborate cresting, is supported by a standard with a double arcaded panel like those of the pulpit itself (115, 117). Winforton has a Jacobean pulpit with the date 1613, and the name of the donor, Thomas Higgins, on the panels.

The Carolean pulpit and reading desk of Stoke Bliss, dated 1635, strictly speaking, comes under Worcestershire, as the parish was transferred to that county in 1897.

The panels of the pulpit of Bosbury have four remarkable sacred carvings, which are doubtless of Flemish origin: (1) The Virgin and Child, (2) the Offering of the Wise Men, (3) the Agony in the Garden, and (4) the Crucifixion. The third of these crowds together a variety of incidents.

HERTFORDSHIRE is well supplied with pulpits of the seventeenth century. The pulpit of Knebworth is of richly carved Flemish panelling, made up in the sixteenth century. One of the panels is dated 1567. Stanstead Abbots has a Jacobean pulpit; a sixteenth-century tester, formerly over the pulpit, has been made up into a tower-arch screen. Great Munden has a hexagonal early Jacobean pulpit, with two tiers of arcading, and Sandon is another good example.

There is a distinctly good early Jacobean pulpit at Bushey; it is of octagonal design, surmounted by a tester; the projecting book-rest is supported by scrolled brackets. The hexagonal pulpit of King's Langley is an interesting example, with tester, of early Jacobean work, though repaired in modern days. Still better workmanship is shown in the hexagonal pulpit of North Mimms, which is usually spoken of as "early Jacobean," but the squared design of the panelling is more likely to be late Elizabethan, *c.* 1590; there is a deep band of carving above the panels; both cornice and base are modern. There can be no mistake about the hexagonal Puttenham pulpit being early seventeenth-century; it has the two characteristic tiers of panels, the upper carved with scaly, fish-like figures, and the latter with a lozenge pattern. The pulpit of Long Marston is also Jacobean, with two tiers of panels, but of simpler character than the last



A. E. G.

Crocombe, Somerset

named. Codicote also is distinctly plain Jacobean; the upper tier of panels is arcaded, whilst the lower have lozenges in the centre. Moreton hexagonal pulpit is another instance with back-piece and tester; the moulded panels show it to be quite early in the seventeenth century. Bishop Latimer is said to have preached "several times" in the pulpit of Hunsdon, and another account asserts that it was Bishop Ridley; this is curious, for it is dated 1620, and both bishops died in 1555! This pulpit has two tiers of plainly-modelled panels and a canopy.

Two of the most exceptional of Hertfordshire pulpits of this century yet remain to be briefly noted, namely those of Sarratt and St Michael, St Albans. The former is hexagonal, with a square tester supported by a standard or backpiece; there are two tiers of square panels, with curious perpendicular lines of mouldings, which almost give the effect of the linen-fold pattern; they are divided at the angles by double slender shafts turned like balusters; the whole speaks of the dawn of the seventeenth century, almost Elizabethan. It is said that Richard Baxter used this pulpit on several occasions. The octagonal pulpit of St Michael's church is a singularly fine specimen of quite early Jacobean, with a good tester and headpiece; the central squared panels of formal moulding have richly carved bands above and below; the widely projected book-board is supported by pierced brackets. To the west side is fastened a tall iron hour-glass stand (158).

There are two dated pulpits of Carolean work, namely Ashwell, dated 1627, which is a really fine piece of work, and Aston Bury, with octagonal panelling, which is dated 1634.

Bishop's Stortford retains a panelled Commonwealth pulpit dated 1658; it is of hexagonal plan, and stands on a hexagonal shaft supported by carved brackets.

Watford parish church possesses a good pulpit of post-Restoration date, *c.* 1675; it is hexagonal, with a carved cornice, inlaid panels, and garlands at the angles in single relief. The pulpit of Ware is of late seventeenth-century date; it is hexagonal, with raised lozenge-shaped panels. Great Anwell has an octagonal pulpit with lozenge-shaped panels; the cornice is dated 1696; it came originally from the archiepiscopal chapel at Croydon.

There are also seventeenth-century pulpits to be seen at the churches of Albury, Little Hadham, Puttenham, Ridge, Sawbridgeworth, Totteridge, Wheathampstead, and Wormley.

HUNTINGDONSHIRE has a finely carved octagonal Elizabethan pulpit with canopy at Orton Waterville; the panels are bordered with foliage.



F. H. C.

St Decuman's, Somerset

In 1625, when the church of Little Gidding was put in order throughout, "the pulpit was fixed on the north, and the reading desk over against it on the south side of the church, and both on the same level, it being thought improper that a higher place should be appointed for preaching than that which was allotted for prayer."¹

With regard to KENT, the pulpit at Smeeth is probably Elizabethan, and the one at Lenham, which has a canopy, is dated 1574. St Nicholas-at-Wade, in the Isle of Thanet, has an exceptionally good pulpit of early Jacobean date; it is most likely one of those which were ordered in obedience to the Canon of 1603. The five panels have three divisions, the central one carved with a round-headed arch; the rail to the stairs is coeval. Cowden has a good pulpit, dated 1620. The pulpits of Lower Halstead (with a canopy), Sutton-by-Dover, Monkton, Seal, Dartford, Teynham, and Upchurch are all either Jacobean or Carolean.² Sevenoaks is certainly Carolean, and is dated 1636. This good pulpit is said to have come here from Wrotham. Cliffe-at-Hoo is another well-carved example of that reign, standing on a modern stone pedestal; it is dated 1634, and has an hour glass as well as stand attached. The pulpit of St Nicholas, Deptford, is of the year 1697; it is good for the date.³

LANCASHIRE retains a single Elizabethan pulpit and a few of the seventeenth century. The pulpit of Deane is of black oak; it is of late Elizabethan date, with much Renaissance detail; there is also a backpiece or standard supporting a tester.

Standish possesses a beautifully enriched Jacobean pulpit. It is octagonal, and each panel is divided into three divisions. It stands on a low, well-moulded stem, and under the cornice is this inscription on six sides: "*Necessitas mihi incumbit vae mihi si non evangelizavero, exsumptibus W. Leigh Rec. 1616.*" On the remaining side, one being open, is "*W. Leigh Rect. Donum Ded. Deo. 1616.*" The pulpit of St Mary, Lancaster, is dated 1619.

At Radcliffe, in Salford Hundred, there are two seats at the west end composed of portions of the seventeenth-century pulpit and reading desk. The seat on the south side of the tower arch has the date 1606, the Assheton crest, and various initials. On the seat on the north side are the initials of Charles Beswick, rector, the date 1665, and the inscription: "*All my*

¹ MS. of Nicholas Ferrar, cited in *Hierurgia Anglicana*, i. 72.

² In Dr Grayling's two little volumes on *Kent Churches*, they are all somewhat vaguely termed "seventeenth-century."

³ *Arch. Assoc. Sketch Book*, 1898.



F. H. C.

Bishop's Lydeard, Somerset

words that I speak unto thee, receive into thy heart with thine ears. Ezekiel iii., chap. x."

The Jacobean pulpit of Hoole was much spoilt in the last century, when some small Gothic panels were introduced; the backpiece and canopy are original; they were taken down and cleaned in 1859.

There is a somewhat fine example of a Carolean pulpit, dated 1635, in the Lancashire church of Sefton. It is octagonal, with pilasters at the angles, and has two tiers of panels worked in arabesque in low relief. It rests on a tall octagonal shaft, and is crowned with an octagonal tester with a panelled soffit and pendants at the angles. Round the tester is the inscription: "*My sonne feare thou the Lorde and the Kinge and medle not with them that are given to change*"; there is another incomplete inscription round the cornice of the body of the pulpit: "*He that covereth his sinne shall not prosper, but whoso confesseth and forsaketh them shall have mercie; happy is the m . . .*" This pulpit has of late years been moved from the middle pier on the north side, and, with singularly bad taste, been set against the wood screen on the north side of the entrance to the chapel (95).

The oak pulpit of Garstang is a good piece of late Carolean work, dated 1646, with square moulded panels; the stem and top moulding are new.

The old church of Walton-le-Dale was pulled down in 1905 to make way for a successor. Sir Stephen Glynne tells us that the old church was remarkable for its two lofty pulpits, one on each side of the chancel arch, each with a conspicuous iron staircase.

LEICESTERSHIRE has two good pulpits, *c.* 1600, which are possibly Elizabethan, but more probably Jacobean, namely those of Bottesford and Loddington. The latter is sometimes said to have come from Launde Abbey, but this is, of course, a blunder. Peatling Magna pulpit is Jacobean, with an elaborate and unusual canopy. The seventeenth-century enriched pulpit of Shepsted now stands in the vestry. Another example is to be noted at Great Easton.

An interesting Carolean pulpit occurs at Muston. This pulpit, together with the screen, was erected in 1640 by the then rector, Robert Saunderson, who was afterwards Bishop of Lincoln from 1660 to 1663.

At Thornton there is an early Renaissance pulpit. Long Whatton gives shelter to the old pulpit of Colston Bassett, Notts., when that highly interesting old church was so scandalously gutted and left to go to ruin in 1892.

The great county of LINCOLN has a fair number of post-



W. P. W.

Rodney Stoke, Somerset

Reformation pulpits extant of the sixteenth and seventeenth centuries. The pulpits of Navenby and Wrangle are clearly of Elizabethan days. The good Elizabethan pulpit of Skirbeck has a desk supported by three birds. Of the Jacobean pulpits, one of the best is at Alford; other undated examples occur at the churches of Hanningham, Kirkby Underwood, Knaith, Saltfleetby All Saints, Silk Willoughby, and Wigtoft. The most interesting and best example, with a tester over it, is the pulpit erected at Croft in 1615, by Dr Worship, vicar there from 1599 to 1625, to the memory of his wife. A brass to her memory in the south aisle is thus inscribed:—

“Here lyeth the bodie of Agnes Worship, a woman machles both for wisdom and godlynes. She was the wife of William Worship, Doctor of Divinitie and minister of Croft, and departed this life the 6th daie of Maye, Ano. 1615.”

Another dated Jacobean example occurs in the grand church of Boston; it bears the year 1620. The Jacobean pulpit at Frampton came from Bourne Abbey church. The fine pulpit of Burgh is dated 1623.

Helpringham pulpit is undoubtedly somewhat later, and entitled to be called Carolean. Another interesting and exceptional Carolean pulpit occurs at Skidbrook; it has a tester and supporting backpiece or standard; on the latter is carved. “R. 1628,” and the lion and unicorn facing each other, but lacking the royal arms. Surely this is a unique arrangement (109).

At Friskney there is also a well-carved seventeenth-century pulpit with a tester, but this is a Commonwealth example. It bears the date 1659, and the initials, “W. P., W. C.” At Whaplode a Carolean pulpit has been pulled to pieces to form a small screen in the transept.

The seventeenth-century pulpit at Utterby bears the inscription of a man of reverent and humble mind: “*Quoties conscendo, animo contimesco.*”

At Swarby the pulpit bears the following couplet:—

“O God my Saviour be my sped
To preach thy word men’s soulls to fed.”

Lutton has an inlaid pulpit and canopy dated 1702. They were provided by a bequest from the celebrated Dr Busby of Westminster School, who was born in this parish.

MIDDLESEX.—Only seven London churches are now left of those that were standing before the Great Fire of 1666. Of these All Hallows, Barking, has a handsomely carved pulpit given by John Burnell in 1613. In 1638 the vestry requested the wardens to “take care that a new pulpitt hedde be made in



W. P. W.

Stoke St Gregory, Somerset

regard the old one is too small"; the new head bears the motto "*Xpm pudicum Crucifixum.*" St Giles, Cripplegate, has a beautifully carved pulpit of the year 1704; it had originally a sounding-board. St Helen's, Bishopsgate, pulpit is a fine piece of seventeenth-century carving. St Katherine Cree has a well-carved pulpit of cedar, the gift of John Dyke, as mentioned by Strype. The church of St Olave, Hart Street, was demolished in 1568; the handsome pulpit, assigned to Grinling Gibbons, was moved to St Benet, Gracechurch Street, but has been much spoilt by being mounted on an incongruous white stone base.

Of the fifty and odd new churches designed by Wren, less than a score retain the generally fine and richly carved pulpits with which they were originally furnished. Nine preserve the canopies or sounding-boards with which they were invariably supplied. Several of these sounding-boards have been foolishly removed during recent years, and this was also done at St Katherine Cree, in 1874, where the sounding-board now serves as a vestry table. The best examples of Wren's pulpits are to be seen at St Mildred, Bread Street, and at Christ Church, Newgate Street.

MONMOUTH.—The pulpit at Caerwent bears the date 1632; a rough representation of Llandaff Cathedral on the central panel; the arms of Sir Charles Williams of Llangibby, and the inscription: "*Woe is unto me if I preach not the Gospel.*" At Trelleck the reading desk is dated 1634, and the pulpit 1640. The pulpit of Llangibby is early Hanoverian, and has a sounding-board.

Considering the vast number of its churches, the old post-Reformation pulpits of NORFOLK are not numerous. The carved work of the Wickhampton pulpit proves it to be Elizabethan, and this is also the case with that at Ranworth.

The sounding-board of the old pulpit of Fincham, now a vestry table, bears this inscription: "*Gregory Watson servant to the Right Worshipful Sir Francis Gawdy, Knight, made this at his own charge. Anno Dni. 1604.*" The well-carved pulpit at Cley is dated 1611. The undated pulpits of Caston, Merton, Tacolneston (unusually large), Tibenham, and Griston, the last two with testers, are usually styled Jacobean, but are quite as likely Carolean.

North Elmham pulpit, dated 1626, is inscribed "*Verbum Dei manet in aeternum.*" Other dated Carolean pulpits are Thornham and Wiggenhall St Germans (1631), Tuttington (1639), and Necton (1636). The old pulpit of Kingham bore the text, "*Necessity is laid upon me, yea woe is me if I speak not the Gospel.*" It was of interest as having been used by Robert Peck, rector,



F. II. C.

St Cuthbert, Wells

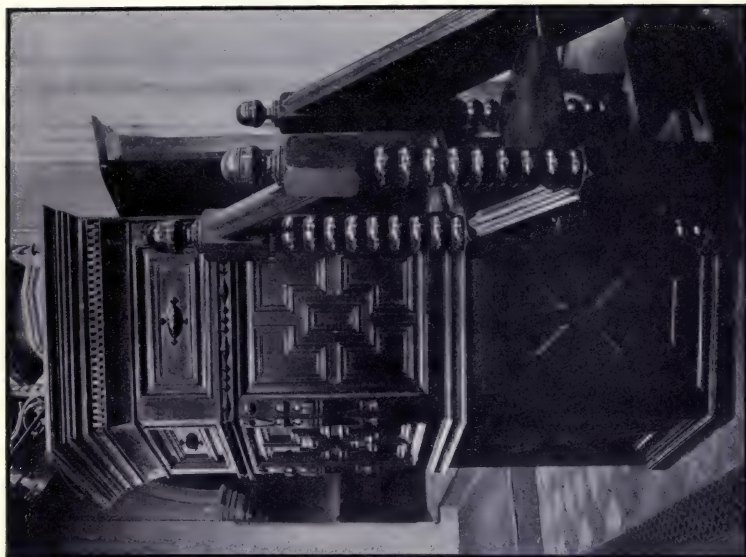
"a man of very violent schismatical spirit." In 1636 he plucked up the altar rails, levelled the altar, and lowered the chancel by a foot. For this he was prosecuted by Bishop Wren, when he fled the country with some of his parishioners, and founded the town of Kingham in New England. Ten years later, when bishops were abolished by Parliament, Peck returned, regained the living, and died here in 1656.

NORTHAMPTONSHIRE possesses, for its size, an unusual number of old post-Reformation pulpits, several of them of considerable merit. Possibly this may have arisen from the fact that Northamptonshire was essentially the home among all other shires where Puritanism of an extreme type and of foreign origin took root, and several of whose ministers made not the slightest scruple in receiving episcopal ordination and accepting Church benefices, whilst they deliberately repudiated the main episcopal doctrines and practices. Among such as these the exaltation of preaching at the expense of the sacraments was the very essence of their creed.¹

There used to be an Elizabethan pulpit at Kelmarsh; in 1559 William Humphrey bequeathed 12d. "towards the making of the pulpitt" in this church. Rothersthorpe pulpit is Elizabethan, inscribed "1579 F. S."; Francis Somervell was at that time patron of the living.

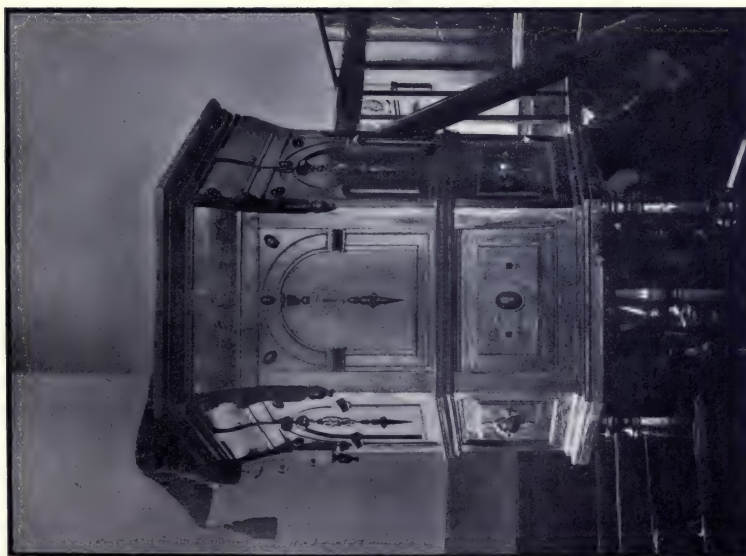
It is rather difficult to decide, even after repeated examination, the true date of the fine painted pulpit of Oundle, with traceried panels curiously bedecked with gilded leaden stars. So good an authority as the late Mr Brereton considered it fifteenth-century; but Whellan and others state that it is of the year 1554, and that it used to be known as "the Reformation pulpit." This was probably the date of its reconstruction, mainly from old material. Upton, near Peterborough, has the best of the early Jacobean pulpits, with canopy and panelled standard. Castor has also a good pulpit with arcaded panels, and a tester or canopy over it. At Nassington the pulpit is Jacobean, with the base of an hour-glass stand attached. Barnwell St Andrew and Kingsthorpe have good arcaded panels of this style. The pulpits at Chelveston, Creaton, Polebrook, Pytchley, Tansor, and Wilbarston may be pronounced, with a certain vagueness, as Jacobean. Glapthorne, Towcester, and Warmington are made up of Jacobean panelling. It is almost incredible to have to chronicle the sacrilegious maltreatment of the once fine Jacobean pulpit of Marholm, noticed by Paley in 1859. A recent rector,

¹ See *Vict. County Hist. of Northants*, vol. ii. pp. 43-83; and Rev. R. M. Serjeantson's *All Saints, Northampton*, pp. 101-121, and *St Giles, Northampton*, pp. 37-61.



C. F. N.

Halesworth, Suffolk



C. F. N.

Laxfield, Suffolk

a canon of the Church, had the audacity to cut it up into a sideboard for the rectory dining-room, and there it is, we are assured, at the present day!

Ashby St Ledgers pulpit was put up by Mr Janson, who purchased the property in 1612; it is exactly similar in style to the woodwork in the Hall. Earl's Barton has a remarkably good early Jacobean pulpit; the panels are of two tiers; the lower ones are arcaded, enclosing a conventional rose of ten petals; the imitation Gothic vine trail on the cornice is noteworthy. Dallington is another example of double-tiered panelling; the upper row is arcaded and the lower one bears roses.

The Carolean pulpit of Alderton is dated 1631. It is inscribed: "*I the Lord will meet thee in this place and tell thee what thou shalt say to the people, Ex. xxv. 22.*" It has arcaded work in the lower panels and strapwork above. On the lower side of the sounding-board—most stupidly removed during recent years but still in the church—are cherubs' heads. Pakenham pulpit is Carolean; the panels bear rose, thistle, fleur-de-lis, and harp. It is inscribed: "*Despise not prophesyng. Crie aloud spare not lift up thy voice like a trumpet.*" The pulpits of St Giles, Northampton, and Catesby are also Carolean. At Harringworth is a seventeenth-century pulpit, which was given shelter there when ejected from Barrowden, Rutland, as a consequence of an 1875 restoration. The very beautifully carved pulpit of Abington was given to the church *c.* 1700.

The following extract occurs in the parish register of Denford:—

"A parochial visitation was held in Dentford church June ye 3^d 1718. Wherein according to order of court y^r is to be a new pulpit w^{ch} they thought they should have sliped, but they could not, for w^{ch} I'm glad off."

NOTTINGHAMSHIRE has a variety of old post-Reformation pulpits. The church of Markham Clinton, in an odious and scandalous condition (1911), contains a noteworthy Elizabethan pulpit fast going to decay. There are two Jacobean pulpits with inscriptions—Laneham, "*Soli Deo honor et gloria,*" and Wheatley (1604), "*Wo unto me except I preach the Gospel.*" Eakring has a small good Jacobean pulpit with tester and backpiece. Headon is also early Jacobean with a tester. Egmanon, Weston-on-Trent, and Winkburn seem also to be true Jacobean. Barton-in-Fabis has a Jacobean framework, but the panels have been renewed. There are two of Carolean date, namely Granby, 1627, and Syerston, 1636; the latter is an exceptionally good and perfect example with a tester.



T. B.

Stratford-sub-Castle, Wiltshire

Walkingham and Maplebeck are later in the seventeenth century.

OXFORDSHIRE.—There are a fair number of seventeenth-century pulpits in Oxfordshire. Two of these, usually termed Jacobean, are more likely late Elizabethan, namely Bucknell and Kidlington. Two can be proved genuine Jacobean, as they are dated, namely Stadhampton 1611, and Charlton-on-Otmoor, 1616. The pulpit of Christ Church Cathedral is a fine and beautiful piece of workmanship; it is of pentagonal plan, and the centre of each panel has double arcading; the standard, of unusual width, and also doubly arcaded, supports an elaborate pentagonal canopy, crowned by curved ribs carrying a pelican. But the illustration conveys a far better idea of its construction than any description in words (113). The work is known to be Carolean, of Dean Duppa's days (1629-38).

A great contrast to this elaborate piece of work, but equally Carolean, is the small village pulpit of Merton (101), with its simple pedestal and four unrailed steps. The pulpits of Chalgrove, Chastleton, Cropredy, Great Milton, Stonisfield, Stratton Audley, and Water Eaton are usually described by the generic term "Jacobean," but two or three of them are probably Carolean, and were erected under Laudian influence. At Fringford some old panels from a house at Hardwicke have been used in the forming of a pulpit.

In the church of All Saints, Oxford, which was reconstructed throughout on classical lines 1706-8, there is a good pulpit with sounding-board.

The little county of RUTLAND has nothing to offer us in the way of mediæval pulpits, and but little of the seventeenth century. Under a disastrous restoration of 1875, Barrowden turned out its Jacobean pulpit; it is now to be found at Harringworth, Northamptonshire. But some few remnants of it were left behind; these were put together to help to form another pulpit, during a much happier restoration of 1885. The pulpit of North Luffenham is either Jacobean or Carolean. The pulpit of Uffingham is of repute, though unhappily somewhat spoilt by alterations, for there is no doubt that it was frequently occupied by Jeremy Taylor, who was instituted to this rectory in 1638.

Perhaps the exceedingly curious church of Teigh, the whole of which was rebuilt, except the tower, in 1781, should be named. "The seats," writes Mr Crowther-Beynon, "for the congregation are arranged in ascending tiers, facing north and south, like those of a college chapel. At the west end of the nave, against a kind of screen, are three boxes serving for



G. G. B.

Wilby, Suffolk

the pulpit (centre) and desk for parson and clerk, these being approached by a staircase behind the screen."

STAFFORDSHIRE possesses no instance of Elizabethan pulpits, but there are several good examples of the seventeenth century.

The earliest is the excellent one at Wednesbury, dated 1611; but probably that of Bitley is about the same year, for the chancel of the church was rebuilt by Sir Ralph Egerton in 1610-11, and the pulpit appears to have been of like date. The splendidly carved pulpit and sounding-board at Sandon, the simpler one at Aldridge, as well as the good seventeenth-century example at the interesting old timber church of Rushton, are probably all strictly Jacobean. Staffordshire, however, has some notable Carolean woodwork indicative of the genuine church revival of Laudian days. At Mayfield the altar rails of the chancel are really beautiful work of 1633. The pews, pulpit, and reading desk are thoroughly good, and dated 1637 and 1639; the pulpit bears a quaintly abbreviated inscription: "*Be faithful, &c., and I will give thee a crown, &c.*" The good pulpit of Alrewas bears the date 1639, and the inscription, "*Jesus Christ and Him Crucified.*"

There is a Commonwealth pulpit at King's Bromley dated 1659. The pulpit and sounding-board, excellent for their date, bear the year 1702.

There are a large number of so-called "Jacobean" pulpits in SHROPSHIRE, but a fair number are modern make-ups of panels intended for other purposes. As a single set-off against this, it may be mentioned that at Church Stretton the panelling near the font forms part of a discarded pulpit.

At the disused church of Sutton, the Elizabethan pulpit is of the year 1588. The chancel of Shipton was "re-edified and builded of newe at the charges of John Lutwick" in 1589, and there is no reason to doubt that that is the age of the pulpit. Shawbury is the earliest of the dated Jacobean examples, where the pulpit and reading desk are of the year 1612. At Easthope there is good carving on the oak pews, with this inscription: "*Edward Ball of London gave this pulpit and pewes to this parish wheare he was borne June 28 Anno Domini 1623.*" Lydbury North is dated 1634.

The dated Carolean pulpits are more numerous; they include Tasley (1628), Tong and Quatt (1629), Bitterley (1630), Ashley Abbots (1633), Cressage and Petton (1635), Wroxeter (1637), Hope-Bowdler and Clee St Margaret (1639), and Church Preen, with reading desk (1646). The octagonal panelled pulpit of Cressage is inscribed along the base, "*Houmfry Dalle the elder made this for John Dalle, which I pray God bles unto his end.*"

Amen: 1635." Petton pulpit, of the same year, was brought there from Wrexham. Albrighton-by-Shifnal, Kenley, and Pitchford have seventeenth-century pulpits with canopies.

The pulpit of Clun is *c.* 1650. At Easton-under-Heywood the richly carved pulpit has a canopy dated 1670. Minsterley, with a sounding-board, is *c.* 1689. At Halston there is an inlaid sounding-board of the year 1719. The sounding-boards of both Hordley and Whitchurch have been turned into vestry tables.

At Stapleton there is a pulpit antependium, "said" to have been worked by Mary Queen of Scots.

Oswestry possesses the pulpit once occupied by John Howe, the friend of Milton, and chaplain of Oliver Cromwell. It now stands in the vestry of the Congregational church.

The extensive county of SOMERSET has a large number of post-Reformation pulpits, but there are only one or two of Elizabethan date. Chedzoy, with long linen-fold panels, is early in the queen's reign, and it is probable that Rimpton is about the close of the same reign (103). The true Jacobean, *i.e.*, of the reign of James I., are numerous; among them may be named those of Barwick, Charlton Adam, Luccombe, Lydiard St Laurence, Tintinhull, Stoke-sub-Hamdon, and Weston-in-Gordano. Three pulpits bear the rose and the thistle conventionally treated under arcading, namely those of Bishop's Lydiard, Tintinhull, and Wedmore; the last of these, together with the reading desk, shows some of the finest Jacobean carving in Somerset. Of dated examples the pulpit of Hill Farrance bears the date 1611, Somerton 1615, whilst the three pulpits of Kittisford, West Pennard, and Pilton are all dated 1618. The grand pulpit of Croscombe, in harmony with the magnificent Jacobean screen, is known to have been the gift of Bishop Lake in 1616, the first year of his episcopate; it bears the arms of the see and of two other benefactors, Sir William Palton and Hugh Fortiscue, then lord of the manor; beneath the cornice run the words: "*Blessed are they that hear the Word of God and keep it*"¹ (117). The lovely little church of Brean has an effectively carved pulpit, which bears, at the top of the central panel, "*George Gudrid gave this, 1620.*" Rodney Stoke possesses an interesting screen and pulpit, both of which were given to

¹ It is curious how differently educated people regard this fine display of Jacobean carving. The Rev. G. W. Wade, D.D., and the Rev. J. H. Wade, M.A., who recently wrote a *Little Guide to Somerset*, were so steeped in Gothicism that they style this pulpit "barbaric," and the screen "fearful and wonderful"! Whilst Mr Hutton, himself a Roman Catholic, in *Highways and Byways*, considers them both "very lovely."

the church by Sir Edward Rodney in 1624; the pulpit has two tiers of arcading on the panels (123).

There are also a number of Carolean pulpits. The earliest of these which are dated is that of Huish Episcopi, 1625. Elworthy pulpit is of the same date as the screen, 1632; it is approached by the rood staircase. St James's, Taunton, has a pulpit dated 1633, East Brent 1634, and Ubley 1637 (107). The pulpits of Stoke St Gregory, Thurleston (1634), and North Newton (1637) are remarkable, as they all bear figures under the arcading: Stoke St Gregory has five figures in relief, namely the Blessed Virgin and Child, Faith, Hope, Charity, and Time; Thurleston has Faith, Hope, Charity, and a fourth figure; and the same is the case at North Newton (125). The striking Renaissance pulpit of St Cuthbert, Wells, was erected in 1636. It is of hexagonal plan, and is frankly pagan throughout, as will be seen from the illustration. The panels are separated by double columns; perhaps the best features are the bird brackets supporting the cornice (127).

SUFFOLK is well supplied with a considerable number of good seventeenth-century pulpits. The earliest dated example occurs at Monk Soham, where the pulpit bears the year 1604. Other dated instances of the reign of James I. are Stonham Aspell 1616, Great Ashfield 1619, and Occold, with a sounding-board, 1620. Great Ashfield, which is four-sided, is an exceptionally beautiful example with tester and back panelling. Laxfield pulpit (see illustration) is of a singularly tasteful but simple design; it is raised on a series of turned shafts (129). Kelsale is undoubtedly early Jacobean, and a good example; the panels are divided into three, the central ones are arcaded, those at the top are carved with grotesque animals, whilst the lower ones have intricate strapwork. The peculiar feature is that the pilasters between the panels have a touch of Gothic in their crocketed finials. Halesworth, which is said to be 1611, offers a distinct contrast to Kelsale (129). Others which are more or less vaguely termed Jacobean, include Little Bealings, Great Blakenham, Burgh St Andrew, Felixstowe, Plympton, Hadleigh, Knoddishall, Rattlesden, Somerton, Little Waldingfield, Wenhaston, Westhall, Witesham, Worlingworth, and Yoxford.¹ Of dated Carolean examples the county possesses four of unusual merit. The pulpits of Chediston and Rumburgh are dated 1637; they both are of an exceptionally refined pattern, and are clearly the work of the same craftsman. By an egregious display of bad taste, a restoration of the church of Cookley in

¹ See Bryant's *County Churches of Suffolk*, 1912.



P. M. J.

Stoke D'Abernon, Surrey

1894 brought about the ejection of the 1637 pulpit, when it was happily saved by the church authorities of Chediston. Another Carolean pulpit is to be found at Aldeburgh, dated 1638. This octagonal pulpit has a wide bookshelf, rising from a slight, well-carved cornice, resting on elaborate pierced brackets. It has the panels carved in three-squared divisions, with arcades in the central compartments. Blythburgh has a handsome octagonal pulpit of the year 1670; each division has two squared panels carved with bold designs; the brackets supporting the wide book-rest are unusually large (111).

The pulpit and reading desk of Wangford afford fine examples of Flemish inlaid work of the seventeenth century. These two pieces of church furniture are constructed out of the large pulpit which used to stand in the private chapel of Henham Hall; it was burnt down in 1773.

The lack of good pre-Reformation pulpits in the SURREY churches is somewhat remarkable, as the supply of timber was abundant in most parts of the county. Possibly two or three of these mentioned below are of Henry VIII. days.

At Crowhurst the pulpit is formed of linen-fold panels of fairly early sixteenth-century date. The same is the case with the pulpit of Beddington and the hexagonal pulpit of Nutfield, where the panels are in a double tier. The octagonal pulpit of Charlwood is a curious amalgam of sixteenth-century linen-fold panels and of other carved cartouche panels with painted texts of late Jacobean date. The large square pulpit of Tatsfield is made up of traceried panels taken from a rood-screen, which was destroyed in the first half of the nineteenth century. The pulpit of Cranleigh, during an egregious restoration of 1845, was made up out of some rich traceried panels and parts of a cornice pertaining to a fifteenth-century parclose screen then destroyed. Woking is more likely late Elizabethan than early Jacobean; the panels have tall, simple arcades.

The pulpit of Godalming parish church has certain features in the handsome panels which enable us to describe it as Elizabethan rather than Jacobean. Banstead is Elizabethan with linen-fold panels. The pulpit and reading desk of Chipstead are of late Elizabethan date with moulded panels and pilasters. Alföld pulpit is quite early Jacobean, with a sound-board held up by a scrolled iron rod. Stoke D'Abernon pulpit is a handsome and remarkable example of early Jacobean date (136). It is seven-sided, and supported by a central shaft with elaborately carved brackets. At the angles are fantastic Ionic pilasters surmounted by grotesques. The faces have carved and inlaid panels with enriched mouldings, and the crown mould and book-rest are



W. M.

Holy Trinity, Guildford

elaborately ornamented. At the back is a carved standard of similar detail, with an heraldic shield charged with the Vincent arms and quarterings. Above is a large sounding-board or tester, with a carved central panel of grotesque design, angle pendants, and carved cornice, held up by a pair of elaborately scrolled wrought-iron stays.¹ The pulpit bears the words: "*Fides ex auditu.*"

Compton has an elaborately carved early Jacobean pulpit with tester, as well as various other fittings of the same date, including a screen now foolishly moved to the west end. The octagonal pulpit of Ewhurst is a good example of early Jacobean with two stages of panelling. Woking has a good pulpit dated 1673. The Newdigate example is of Charles I.'s reign, and is dated 1637. The upper part of the hexagonal pulpit of St Leonard, Streatham, is Carolean (c. 1640), and is richly carved after a classical fashion. In the upper panel on the south-west side are the arms of Howland impaling Suzan, and above the shield are two crests and mantling. Sir John Howland, of the manor of Tooting Bec, in this parish, married Cecily Suzan; they sold the manor in 1648. The Commonwealth pulpit of Chaldon is a good piece of work, inscribed "Patience Lambert, 1657." Patience was the widow of William Lambert, of Tollesworth Manor, whose grave slab is in the nave; he died in 1656. The cornice shelf is supported by iron brackets.

Gatton church has a certain celebrity on account of the considerable amount of continental woodwork gathered together and placed here about 1834. The pulpit came from Nuremberg, and is boldly carved with the Descent from the Cross in three panels.

SUSSEX possesses two examples of Elizabethan date, namely, at Worth and Newtimber, the latter late in the sixteenth century. The elaborate pulpit at Worth, dated 1577, has classical columns at the angles of both pulpit and its base, whilst the panels have niched figures of the Evangelists, and the frieze above has a Dutch inscription. Kington-on-Sea is early Jacobean, dated 1608, and Wilmington is of much the same date. Arlington, Botolphs, Buxted, West Chiltington, Poynings, Rotherfield, Southwick, Tortington, and Twineham are all undated oak pulpits of the seventeenth century, more or less vaguely termed Jacobean. The pulpit of St Anne, Lewes, is handsomely carved, and bears this inscription: "*Harbar Springat Gentelman made this pulpit in the yeare of our Lord 1620.*" Herbert Springett, the younger brother of

¹ *Vict. County Hist. of Surrey*, iii. 460.

Sir Thomas Springett, was a lawyer of some eminence; he died in 1621. The East Dean pulpit is dated 1624. Lamberhurst is undoubtedly Carolean, for it bears the year 1630.

WARWICKSHIRE has two dated Jacobean pulpits, namely Bourton-on-Dunsmore, 1607, and Salford Priors, 1616. There are also two of the Carolean period, namely Butlers Marston, 1632, and Willoughby.

WESTMORELAND.—At Burton-in-Kendal both pulpit and reading board are well carved and bear the date 1607. The pulpit at Kirkby Lonsdale is dated 1612. The little church of Martindale was rebuilt on the site of a much older fabric in 1633. The well carved but simple pulpit is dated 1634, and other Carolean fittings remain.

WILTSHIRE has a few good pulpits of sixteenth and seventeenth century date.

Odstock has a famous if not notorious Elizabethan pulpit, on which appears the equivocal distich :—

“God bless our royal Queen,
The lyke on earth was never seen.”

Another pulpit of some celebrity is in the small church of Monkton Farleigh; it is of either late Elizabethan or quite early Jacobean date. The manor used to pertain to the bishopric of Sarum, and here Bishop Jewel not infrequently retired, where he doubtless made use of this pulpit. He died here in 1571, shortly after preaching his last sermon in the neighbouring church of Lacock. The pulpit is inscribed with the following text: “*Blessed are they yt heare ye word of God and kepe it.*”

Edington has an exceptional pulpit, which Mr Gotch aptly describes as “simple and elegant”; it stands on a stout post, from the upper part of which supporting brackets project.¹

The finest example of a Jacobean pulpit in the county occurs at Stratford-sub-Castle. It is of hexagonal plan, and delicately carved throughout; the panels have upper square compartments filled with conventional designs, whilst below them are larger round-headed arcades, with jambs formed of a series of bosses; the standard or backpiece is of similar designs to the panels, and carries a hexagonal canopy delightfully carved, and having a large centre pendant, and smaller ones at the angles. Close at hand, affixed to the wall-plate of the chancel, is the hour glass and stand (131). There is a good Jacobean pulpit at Durnford, dated 1619. At Brinkworth is

¹ *Early Renaissance in England*, p. 221, with plate of measured drawings.

another of these pulpits with a sounding-board, and a further example at Paulshot. At Winterbourne Bassett there are fifteen good Jacobean pews, and a pulpit which is a striking example of what Mr Ponting terms the "Anglo-Italian Renaissance"; it has large panels with carved borders, and the



F. B.

Lynn St Margaret

door remains; there are two similar panels on the reading desk. The work might almost be taken for Elizabethan, but on part of the tracery of one panel is the date 1611, with the initials "G. A."

Clyffe Pypard has an exceptionally fine instance of a pulpit of the time of the Laudian revival, with sounding-board; it is inscribed: "*Ex dono Joannis Kingston Gen. Anno Doi, 1627*";

attached to it is a projecting gridiron desk with two iron brackets, a most exceptional feature.¹ At Boscombe there is another Carolean pulpit dated 1633; the sounding-board is later.

Monkton Deverill pulpit has four panels quaintly carved with (1) Adam in deep sleep; (2) the Woman formed from his rib; (3) the Temptation at the Tree of Knowledge; and (4) the Expulsion of Adam and Eve out of Eden. They do not seem to have been originally intended for a pulpit; they appear to be rather late in the seventeenth century. The panels of the pulpit at Bishopstone are of early wood carving, bronzed; they were brought here from Spain. The church of Furley was rebuilt throughout in 1688. The good coeval fittings of the chancel were of much interest; but an unhappy restoration of 1874 played much mischief, and the pulpit lost its sounding-board.

WORCESTERSHIRE has several interesting post-Reformation pulpits. There is a fine octagonal Jacobean pulpit at Belbroughton with arcaded panels; above these is a cornice of carved dragons, whilst grotesque corbels support the projecting book-board. The Jacobean pulpit of Tredington, with back-piece and tester, is a good example; the panels have two tiers of arcading. At Suckley the tester of the pulpit bears the text: "*Blessed are they that hear the Word of God and keepe it.*"

Broadwas is a fair instance of an octagonal Carolean pulpit. The two tiers of panels are well carved, and above them is inscribed: "*Anno Dom 1632 William Noxon, Robert Prince, Churchwardens.*" On the tester is the same text, similarly spelt, which appears at Suckley. Stoke Bliss has a pulpit and sounding-board dated 1635. There is a Commonwealth example at Teddington, where the pulpit, with sounding-board, is dated 1653. The pulpit of St Swithun, Worcester, is richly carved, and has a sounding-board surmounted by a pelican in her piety.

YORKSHIRE possesses a good many interesting pulpits of the sixteenth and seventeenth centuries.

The most interesting of all the Elizabethan pulpits in its associations, though of somewhat clumsy and probably local carving, is that of Marr, near Doncaster. It has a coat of arms and the initials "C.B." These stand for Christopher Barker, printer to Queen Elizabeth. He was born at Marr vicarage in 1529, and died in 1599. Dodsworth tells us that he "made the best pews in the church, pavyd the allyes, and builded the pulpitt."

¹ There are three plates of this pulpit and desk in the *Wilts. Arch. Soc. Mag.*, vol. xxxvii.

The pulpit of Braithwell (W.R.) bears the following long inscription in incised letters filled in with some composition; it is dated 1574: "*Blessed is God in al his giftes and holy in al his workes. Your helpe is in the name of the Lorde who hath made both heaven and earth. Blessed be the name of the Lord from henceforth world without ende. Amen.*"

At Hutton Rudby (N.R.) there is a most unusual Elizabethan pulpit, the panels of which are inlaid with English marquetry. It was the gift of Thomas Milner, who died in 1594, and bears his arms.

There are various dated Jacobean pulpits, three of them in the East Riding, namely Patrington 1612, Rous 1613, and Swine 1619. Swine is an excellent characteristic example, in good preservation. Dent (W.R.) is also dated 1614. Among the undated Jacobean pulpits special mention may be made of Leconfield, Walkington, and Kilnwick-on-the-Wolds of the East Riding, Kirklington, Marrick Priory, Oswaldkirk, and Stonegrave of the North Riding, and of Long Preston, Arksey (with sounding-board), Woodkirk, and Wistow of the West Riding. The Jacobean pulpit in the nave of Ripon has a curious shell sounding-board. The Jacobean pulpit of Bolton Priory has been turned into a reading desk. The fine Perpendicular church of Rotherham has a very handsome Jacobean pulpit, with a later sounding-board.

The pulpit of Aldborough (W.R.) is a composite affair, but includes several sixteenth-century panels. Surmounting the pulpit is a canopy bearing the words, "*Pasce oves pasce agnos.*"

There are some remarkably good examples of Carolean date. The justly celebrated and much esteemed church of St John's, Leeds, erected in 1631-34, includes amongst its sumptuous fittings a noble pulpit, with a sounding-board, on the north side of the nave. At Crayke (N.R.) there is a distinctly beautiful pulpit, with sounding-board, dated 1637, and inscribed: "*Shew me thy waes, O Lord, and teach me thy paths.*" At Huntington (N.R.) there is a magnificent old pulpit, probably Carolean, with arabesque work: round the base runs the inscription: "*Where there is no vision the people perish, Prov. xix. 18.*" Alne (W.R.) has the earliest dated pulpit of this reign, 1625. Halsham (E.R.) is dated 1634. This, too, is the date of the remarkable and elaborate pulpit of All Saints, Pavement, York, which was moved here from St Crux on the coalition of that parish with All Saints in 1885. It is hexagonal in plan and has a good canopy, both richly carved; below the cornice of the pulpit is inscribed part of 2 Tim. iv. 2; and on the soffit of the canopy part of 1 Cor. i. 21. The panels of the pulpit with cinquefoil



A. B.

St Clement Danes, London

tracery heads, and the slight buttresses which divide them, are debased imitation of Gothic treatment (104). The pulpit of St Martin's, Middlegate, is almost identical and bears the same text, but there is no canopy. When Allen wrote his *History of York*, in 1829, there was a "sounding-board."

As to post-Restoration pulpits, Giggleswick (W.R.) has a fine example with sounding-board, marked "G.W. 1680." George Winskip was patron of the living. Carlton Husthwaite (E.R.) has a pulpit with sounding-board, dated 1678, and inscribed "*Feed my Lambes.*" Winestead (E.R.), with a sounding-board, is late seventeenth-century. Wintringham (E.R.) has a remarkably interesting pulpit, with coeval reading desk, pews, alms-box, and old altar table, all probably of the year 1685. Brodsworth (W.R.) pulpit is dated 1696; it is enriched with foliage and cherubs' heads.

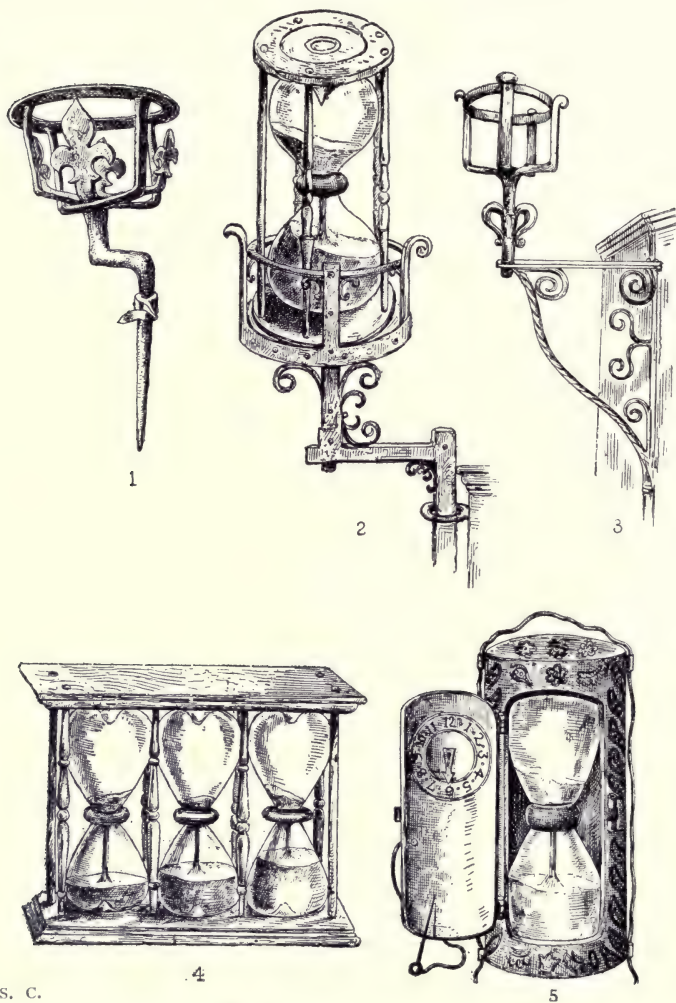
CHAPTER VII

HOUR GLASSES

THE hour glass, sand glass, or sermon glass came into general use in the Church of England in the sixteenth and seventeenth centuries, for the purpose of regulating the length of the discourse. Hence it was commonly attached to the pulpit or to the adjacent wall, within easy reach of the preacher. A good many hour-glass stands, as well as the glasses themselves, were destroyed during the heedless restoration of the earlier Victorian period. Nevertheless, the subjoined list shows that there are about a hundred stands still surviving, as well as at least a dozen of the actual glasses, though in the latter case two or three of them are modern reproductions. It is a mistake to suppose that their use was brought in by either the Reformers or the Puritans. In Allen's *History of Lambeth* it is stated that when a new pulpit was introduced into the parish church in 1522 an hour glass was attached. In the churchwardens' accounts of that parish there are two subsequent references to this time measurer; in 1579 1s. 4d. was paid "for the frame in which the hower standeth," and in 1615 6s. 8d. was "payd for an iron for the hour glass."

The frontispiece of the "Bishop's Bible," of 1569, represents Archbishop Parker with an hour glass on his right hand. Holbein on two occasions introduced pulpit hour glasses into his paintings, and Hogarth, at a much later date, in his "Sleeping Congregation," placed the sand glass on the left-hand side of the preacher. Old parish accounts prove how common was their church use in the days of Elizabeth, and that they prevailed with still greater frequency in the first half of the seventeenth century. With the Restoration the custom began to wane, but as late as the close of the century new hour glasses, or frames for them, were occasionally purchased, especially in town churches.

An early Elizabethan instance of the purchase of an hour glass occurs in the parish accounts of St Peter Cheap for 1563,



S. C.

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NOTE.—1. Kirkwall. 2. Creting All Saints, Suffolk. 3. Odell, Beds. 4. East Stonham, Suffolk. 5. Luther's pocket hour glass.

when it cost a shilling, which was a stiff price for those days; a like sum was given for a successor in the following year. The accounts for the same city parish, under 1584, have the following entries:—

Payde for the hower glasse the xxij th of October	-	-	xij d.
Payde the same daie to the Turner for the foote for hower			
glasse to stand uppon	-	-	-
			xij d.



C. F. N.
Wiggenhall St Mary, Norfolk



C. F. N.
Bloxworth, Dorset

The following extracts are taken from a score or two of entries elsewhere during the same reign :—

1561	(<i>All Hallows, Staining</i>).	An houre glasse	-	-	xij d.
		A deske to sett the hower glasse on the pulpitt -	-	-	x d.
1572	(<i>Barnstaple</i>).	Paid to John Blackmore for hour glass			
		for the Preacher	-	-	4d.
1575	(<i>St Martin, Leicester</i>).	Payd for an houre glase	-		iiij d.
1598	(<i>Ludlow</i>).	For makinge of the frame for the houre			
		glasse	-	-	xx d.
		For oyling and coloringe yt	-	-	ij d.

The following must serve as specimens of the hundreds that could be supplied from seventeenth-century accounts :—

1612	(<i>St Edmund, Sarum</i>).	Makeinge the foote to holde the hower glasse standing on the Pulpitt	-	12d.
		An Hower glasse and the Cadge to sett him on	-	14d.
1622-23.		Frame for the Oure glasse standinge uppon the Byble deske	- - - - -	3s. 2d.
1648-49.		An Hower glasse	- - - - -	8d.
1611	(<i>Berkhampstead</i>).	Payed for an hour glasse	-	x d.
		Payed for the Irone that the hower glasse standeth in	-	xviiij d.
1629	(<i>St Mary, Devizes</i>).	Pd. to John Bennett, Cutler, for a branch to carry the hour glass in the church	- - - - -	ij s. vj d.
1673-74.	(<i>St Edmund, Sarum</i>).	Frame for the Ower glasse standinge uppon the Byble deske	- -	3s. 2d.
1672	(<i>Prestbury, Cheshire</i>).	Pd. for the Hower Glasse, Hower Glasse Case, and the guildinge and the setting upp the same	- - - - -	1 7 0

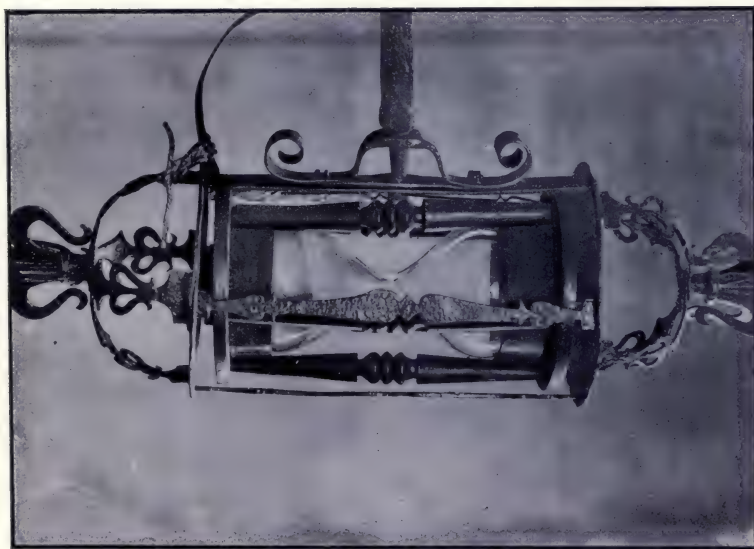
A further proof of the more frequent use of church hour glasses in the seventeenth century is the general fall in their price as compared with Elizabethan accounts. An hour glass at Seal cost 8d. in 1639; one at Bletchingley (where the stand is preserved) 7d. in 1643; one at Chippenham 7d. in 1657; whilst at Church Pulverbatch the hour glass of 1653 cost 12d., and another in 1683, 9d.

An entry in the parish book of St Katharine, Aldgate, under 1564, is worth citing to show that sand glasses to guide the preacher were then a novelty, otherwise the scribe would not have thought it worth while to explain its purpose.

Payde for an hower glasse that hangeth by the pulpitt
where the preacher dothe make a sermon, that
he may knowe how the houre passeth awaye - xij d

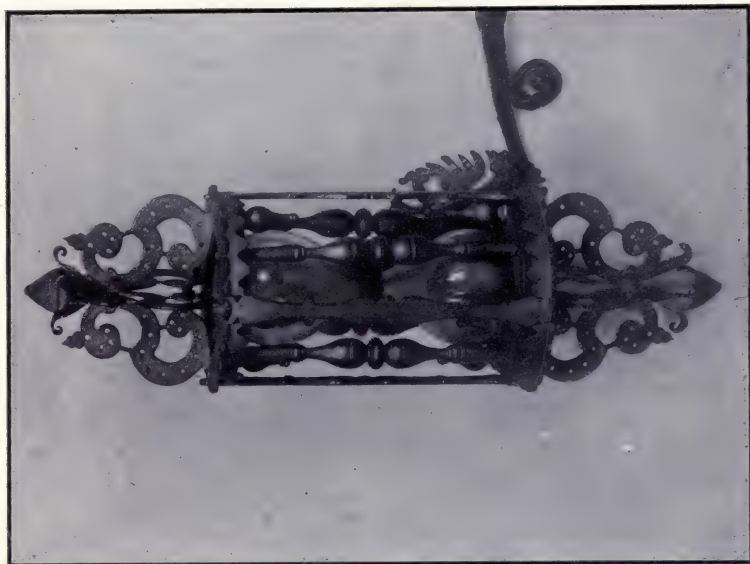
It is a mistake to suppose that their use was confined to Protestants. This is illustrated in a tract called *Fatal Vespers* relative to an incident that occurred at a gathering of Papists at Blackfriars in 1623: "About three o'clock the expected preacher came in . . . attended by a man that brought after him his book and hour glass."

Regulation of the length of sermons seems sometimes to have been badly needed. The author of a tract of 1648, entitled *Independancy stript and whipt*, observes that "the Independents could pray, or rather prate by the spirit, two hours at least against the state." In the frontispiece of *England's Shame; or, A Relation of the Life and Death of Hugh Peters*, 1663, that worthy is represented holding an hour glass in his left hand,



F. H. C.

Compton Bassett, Wilts.



S. H. R.

St John Baptist, Bristol

and in the act of saying, "I know you are good fellows ; so let's have another glass."

Churchmen were no better ; a tall story is told of Dr Isaac Brown to the effect that, when preaching before the Lord Mayor and Corporation on charity, he continued for three hours and a half, and that at the end the congregation had dwindled to a single apprentice ! More credible stories as to long-winded pulpit eloquence could easily be adduced ; it was not, however, very long sermons to which the laity of those days objected, but those that were both long and poor. For instance, Macaulay tells us of Burnet, Bishop of Salisbury, that "he was often interrupted by the deep hum of his audience ; and when, after preaching out the hour glass, he held it in his hands, the congregation clamorously encouraged him to go on till the sand had run off once more."

It need not, however, be supposed from the frequency with which pulpits were supplied with hour glasses, that the sixteenth and seventeenth century sermons were necessarily to be of an hour's duration. It can readily be proved from the length of some of those which have been printed that they could not have lasted longer than half an hour or twenty minutes. The sand glass of sixty minutes was probably regarded as a limit beyond which no self-respecting preacher could expect to retain his hearers' attention. "The parson," says George Herbert, "exceeds not an hour in preaching, because all ages have thought that a competency, and he that profits not in that time will belike afterwards, the same affections which made him not to profit before making him then weary, and so he grows from not relishing to loathing."

In fact, the church sand glass was not always confined to the orthodox hour. In 1632 the wardens of All Saints, Newcastle-on-Tyne, purchased "one whole hour-glasse and one halfe-hour-glasse." At Pleasley, in Derbyshire, a half-hour glass was bought in 1637 for 8d., and a similar one for St John's, Southampton, in 1634. In the parish chest of East Stonham, Suffolk, a case was found containing three sand glasses timed to run respectively for an hour, for thirty minutes, and for fifteen minutes (148). Coming down to modern times, it is stated that an eighteen-minute sand glass was provided for the Chapel Royal in the Savoy, as an expression of Queen Victoria's rooted objection to long sermons.

The constructors of hour glasses were not always careful in their sand measurements. An old hour glass, which used to be in an East Anglian pulpit, has been repeatedly tested and always chronicles forty-eight minutes.



W. M.

Binfield, Berkshire

The glass is fixed between two thin wooden discs, held together by slender turned shafts, usually four in number, as at Burlingham, Stoke-sub-Hamdon, or Hurst. The average height is nine inches.

The hour glass was occasionally supported by an upright iron bar affixed to the side of the pulpit, and terminating in a more or less ornamental circular holder with a raised rim of ironwork within which rested the glass and frame (158). At St Michael's, St Albans, there is a beautiful and ornate support of this character, and one of a far simpler nature at Wiggenhall St Mary, Norfolk (149). See also the illustration of the one on the fine early Jacobean pulpit of Wiggenhall St Germans, and the straight iron supports of the one at Bloxworth, Dorset (156, 149). The more usual method was to attach an iron bracket to the pulpit, or occasionally to the adjacent wall, and on some of these supports considerable skill in ironwork was sometimes expended. Perhaps the most ingenious of these brackets is the one attached to the pulpit of Compton Bassett, Wilts.; a large fleur-de-lis rises from the centre of the iron bar, which serves as a handle to enable the preacher to reverse the glass and stand; it will be noticed in the illustration that each end of the ironwork frame is treated after a similar ornamental fashion (151).

The most elaborate and intricate ironwork connected with an hour-glass bracket occurs at Binfield, Berks., attached to a pulpit dated 1625; it is painted and enriched with numerous small branches of oak leaves and acorns, some of which support the arms of the Farriers and of the Smiths; there is also the legend, "Watch and pray that ye enter not into temptation" (153). In the same county at Hurst there is another ornate instance of hour-glass ironwork with sprigs of oak leaves and acorns, painted and gilded, with date 1636.¹ But in this instance the stand, though close to the pulpit, is attached to the adjacent pillar. Affixed to the pillar is also a scroll inscribed:—

*"As this glasse runneth,
So man's life passeth."*

The ironwork of the bracket at Salhouse, Norfolk, though simpler, is also of considerable grace.

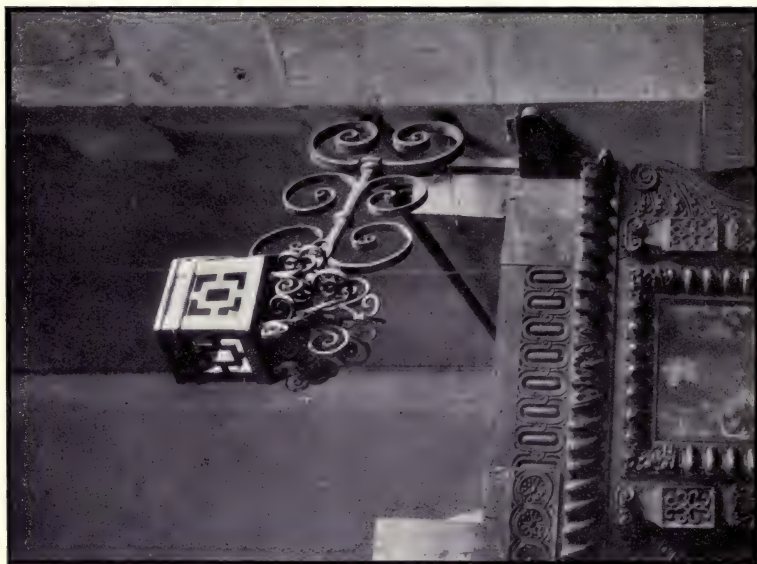
Pilton, North Devon, has a unique hour-glass support springing out from its fifteenth-century stone pulpit; it assumes the form of a man's arm cut out of sheet iron and gilded (13). It is said that there used to be a similar arm at Tavistock, North Devon. At Cliffe, on the Kentish coast, there is a pulpit dated 1634, but there

¹ It is engraved in Shaw's work on *Dress and Decoration*.



W. M.

Hurst, Berkshire



F. B.

Stoke D'Abernon, Surrey



C. F. N.

Wiggenhall St Germans, Norfolk

is attached to it a wooden bracket with low hour-glass, stand which bears upon a shield in front the year 1636. At Stoke D'Abernon, Surrey, there is some fine scrolled ironwork supporting the squared hour-glass stand. The ironwork around the hour glass of St John Baptist, Bristol, is an exceptionally fine bit of smith's craftsmanship (151). Other good work is at Cowden, Kent.

Edingthorpe, Norfolk, and Chelvey, Somerset, have simple



P. B. B.

Chelvey, Somerset



G. C. D.

Cowden, Kent

iron brackets attached to the pulpit, whilst those of Chilton, Bucks., and Puxton, Somerset, cling to the walls (158).

This is not the place wherein to dilate on the history of sand glasses as measurers of time apart from their use in church, but it may be well to briefly chronicle a few facts. The ancient astronomers made use of them in their observations of stars and planets. They are said to have been in use in the days of St Jerome (331-420). A mediæval time glass is represented in a picture of St Jerome painted by Antonio del Fiore in 1436. The sand glass was frequently used in measuring the "log" or speed of a ship from the early seventeenth century to well on in the

last century. It was at last abandoned for this purpose on account of its inaccuracy, the sand being much affected by dampness or change of climate. Small sand glasses were frequently carried by Edinburgh doctors late in the eighteenth century for measuring the pulse of their patients. In at least one instance, in Cornwall, the pulpit hour glass was removed to the parsonage kitchen to aid in regulating the baking of meats, and its kitchen use still survives in the three-and-a-half minute glass for the orthodox boiling of eggs.



W. M.

Chilton, Bucks.



W. M.

St Michael's, St Albans

By a natural symbolism the hour glass became the symbol of time. Sir Thomas More makes Time declare: "I whom thou seest, with horologe in hand, am named Time, the lord of every hour." The hour glass was a favourite emblem, as is shown by its being sculptured on hundreds of gravestones and monuments of the seventeenth and eighteenth centuries. Strange to say, it appears as the sign of two public houses in Walworth and Upper Thames Street.

The poets have not failed to add the hour glass to their imagery. It is not only mentioned by Shakespeare in the "Merchant of Venice" and in the prologue to "Henry V.,"

but Gay's pastoral lover of a much later date prettily sings :—

“ He said that heaven would take her soul no doubt,
And spoke the hour glass in her praise right out ” ;

whilst Dryden, in striking lines, writes :—

“ Shake not his hour glass, when his hasty sand
Is ebbing to the last.”



G. C. B.

Yaxley, Suffolk

The use of the sand glass in the pulpit and elsewhere was doubtless dispelled by the multiplicity and cheapness of effective watches. As to the measuring of time within churches, prior to the introduction of the hour glass, it should be remembered that the mediæval use of clocks with dials, inside the churches, can be shown to have been of common and early occurrence ; outer dials on the towers were of later introduction.¹

¹ Cox's *Churchwardens' Accounts*, pp. 228-31.

A LIST OF EXTANT HOUR-GLASS STANDS

St Albans, St Michael	Ingworth, Norfolk
Alvescote, Oxon.	Ivinghoe, Bucks.
Amberley, Sussex	Kedington, Suffolk
Ashby-Folville, Leicestershire	Keyingham, East Riding, Yorks.
Barnadiston, Suffolk	Langley, East, Kent
Baltonsborough, Somerset	Leasingham, Lincs.
Barningham Norwood, Norfolk	Leigh, Kent
Bassenthwaite, Cumberland	Lessingham, Norfolk
Beckley, Oxon.	Ledham, Norfolk
Belton, Lincolnshire	Lezant, Cornwall
Billingford, Norfolk	Loddington, Northants
Binfield, Berks.	London St Alban's, Wood St. (glass)
Bishampton, Worcestershire	Longparish, Hants (glass)
Bledington, Gloucestershire	Lower Gravenhurst, Beds.
Bletchingley, Surrey	Marlingford, Norfolk (glass)
Bloxworth (glass), Dorset	Merton, Norfolk
Boarhurst, Hants	Nassington, Northants
Boultham, Lincs. (glass)	Noke, Oxon.
Bracebridge, Lincs.	Norton Subcourse, Norfolk
Bradeston, Norfolk	Norwich, St Mary Coslaney (glass)
Bristol, St John Baptist (glass)	Oddingley, Worcester
Brooke, Norfolk	Odell, Beds.
Burlingham St Edmund, Norfolk (broken glass)	Offenham, Worcester
Bygrave, Herts.	Pilton, Devon (glass)
Capel, Surrey	Pitney, Somerset
Catfield, Norfolk	Polebrook, Northants
Chelney, Somerset	Puxton, Somerset
Chesham Bois, Bucks.	Rudford, Gloucester
Chilton, Bucks.	Rushton, Northants
Cliffe, Kent, 1636	Sacombe, Herts., in vestry
Cowden, Kent (glass)	Salhouse, Norfolk
Compton Bassett, Wilts. (glass)	Sandford St Martin, Oxon.
Easthope, Salop (glass)	Sapperton, Lincs.
East Langdon, Kent	Scalby, North Riding, Yorks.
Edingthorpe, Norfolk	Selworthy, Somerset
Edlesborough, Bucks.	Shelsley Beauchamp, Worcester
Grately, Hants	Shorwell, Isle of Wight (glass)
Great Doddington, Northants	Shouldham, Norfolk
Hameringham, Lincs.	Stalham, Norfolk
Hammoon, Dorset (glass)	Stifford, Essex, 1611
Henley, Oxon.	Stoke D'Abernon, Surrey
Houghton, Sussex	Stoke-sub-Hamdon, Somerset (glass)
Hurst, Bucks., 1636	Strixton, Northants
Ingatestone, Essex	
Inglesham, Wilts	

Sutton, Norfolk	Wiggenhall St Germans (glass)
Taynton, Gloucester	Wiggenhall St Mary, Norfolk
Thurlton, Norfolk	Wisley, Surrey
Tytherleye, Beds.	Wolvercot, Oxon.
Walpole St Andrew, Norfolk	Wyverstone, Suffolk (hour glass only)
Warburton, Cheshire	Yarmouth, Isle of Wight (glass)
Warnham, Sussex	Yaxley, Suffolk (glass)
Weston Favell, Northants	

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F. H. C.

Monksilver, Somerset

CHAPTER VIII

LECTERNS OF BRASS AND STONE

IN the Early Christian churches a conspicuous feature of the choir was the marble ambo or ambos; many ancient examples remain at Rome, Ravenna, and elsewhere. Even in mediæval churches these ambos or elevated desks were sometimes retained; *e.g.*, in Perugia, Italy; and in Zamora, Seville, and Toledo, Spain, where they are still used for singing the epistle and gospel. Far more often the big marble ambo dwindled down to a lectern or book-rest of comparatively moderate dimensions, taking the form either of a simple desk or of an eagle or pelican with expanded wings on a pedestal. Till the Reformation, the lectern of English churches retained its original and proper position in the choir. Afterwards, when it was employed to carry a Bible, it was moved in the smaller churches from the choir to the east end of the nave. A curious transitional treatment may be seen in some Devonshire churches, *e.g.*, Lapford and Swimbridge, where the oak eagle lectern remains in the choir, but the mullions of the screen are cut away so as to leave a square aperture through which the reader's voice reaches the congregation in the nave. Careful scrutiny of old rood-screens in village churches will occasionally show that there has been similar treatment up and down the country, whereby the expense of either a reading desk or a lectern was saved, a simple book-rest being attached to the opening in the screen. There are those living who can recollect this being the arrangement on the south side of the elaborate Elizabethan screen of Holdenby, Northamptonshire, previous to its mutilation.¹ With this may be compared the arrangement at Monksilver, Somerset (162).

The greater mediæval churches possessed several lecterns;

¹ This was first pointed out to me by Mr Micklethwaite, and on inquiry of some of the older inhabitants this surmise was amply confirmed.



F. H. C.

Wolborough, Devon

those of Durham are fully described in the often cited *Rites of Durham* :—

“At the north end of the High Altar there was a goodly fine Letteron of brass . . . with a gilt pelican on the top of it, finely gilded, pulling her blood out her breast to her young ones, and wings spread abroad, whereon did lie the book that they did sing the epistle and the gospel. It was thought to be the goodliest letteron of brass that was in all this country. Also there was low down in the quire another Letteron of brass, not so curiously wrought, standing in the midst, against the stalls, a marvellous fair one, with an Eagle on the height of it, and her wings spread abroad, whereon the monks did lay their books, when they sung their legends at mattins or at other times of service.”

The inventories of King's College, Aberdeen, include three brass lecterns ; “*unus pro evangelio cantando ; alter pro epistola ; et tertius pro legenda.*” The inventories of several other large churches, such as Great St Mary, Cambridge, make mention of two or more lecterns, though not so nicely defining their objects as at Aberdeen.

As formerly at Durham, so still in Norwich Cathedral, the brass lectern, of late Decorated character, *c.* 1375, is surmounted by a pelican in her piety ; round the shaft which supports it, rising from the base, are three small figures (bishop, priest, and deacon), which by no means improve its appearance ; they were added as recently as 1845. A pelican lectern in oak also occurs at Middleton, Hants.

The eagle, however, was the favourite choice right through the Middle Ages, as an emblem wherewith to crown the lectern used for gospel-reading purposes. Some of the Fathers regarded it as typical of the resurrection (Ps. ciii. 5) ; but the eagle is the special symbol of St John the Divine, as it soars up heavenward to the sun, for the Evangelist dwells specially in his Gospel and the Revelation on the divine discourses and on the glory of the Sun of Righteousness. Strange to say, it did not excite the ire of ignorant vandal Protestants, as did the sight of cross or crucifix, and when the monks flung their valuable brass eagles into the nearest pond, as they did in several instances, it was for the righteous object of cheating the covetous king's looting commissioners of some of their spoil, and not through fear of their being mutilated or destroyed. There was a revival of their use in the seventeenth century, but more especially after the Restoration of Church and king. The extant eagles are chiefly of the fifteenth and early sixteenth centuries ; the earlier ones, except a few of the fourteenth century, whether of metal or wood, seem to have perished. At Salisbury in 1214 there was “*tuellia una ad lectricum aquila.*”

In the Luttrell Psalter, written *c.* 1300, an eagle lectern is represented. The third dressing of the Islip Roll, 1366, the eagle lectern, from which the gospel was read, is shown on the north of the altar.

The finely worked brass eagle at Southwell Minster was presented to the church in 1805 by Sir Richard Kay, Prebendary of Durham, and subsequently Dean of Durham. It is inscribed :



W. M.

Oundle

"Orate pro anima Radulphi Savage et pro 'ani'abus Omn' Fidelium Defunctorum." It originally belonged to Newstead Priory. At the Dissolution, the canons concealed some documents inside the ball on which the eagle stands, and threw it into the adjacent lake or pool. Thence it was dredged in the eighteenth century, and passed into the hands of a Nottingham dealer. In Washington Irving's account of his visit to Newstead, it is stated that one of the documents was "a plenary pardon assured in advance for all kinds of crimes."

It is scarcely necessary to say that it was nothing of the kind, but was simply a royal general pardon by Henry V. of a usual kind to raise money for the French war.

Another fine brass eagle which pretty closely resembles the one at Southwell is in the Cambridgeshire church of Isleham. There have been a number of more or less vague stories afloat as to this lectern having been flung into a pond, or swamp of the fens, and thence rescued, but the version given in *Highways and Byways of Cambridgeshire* (1910) as to its having been dug up "some half-century ago between Isleham and Soham," and that both parishes lay claim to it, can be readily disproved. We see no reason to doubt that this eagle is the "one lecturne of lattyn" entered as part of the church goods of Isleham by Edward VI.'s commissioners, and that it was flung into some adjacent water or swamp to hide it from the avaricious agents of the youthful king's Council. Edward VI. went one better than his father, Henry VIII., who pillaged the monasteries; it was reserved for his son to pillage the parish churches. The Isleham eagle has, on a moulding of the ball which supports the bird, a diminutive shield of arms, and what looks at first sight like a brief scroll inscription; but it is far too much rubbed to be easily deciphered. The coat of arms has at present eluded all attempts at identification. It bears that commonest of all charges, a chevron, apparently between three sets of five bezants or roundels, and the apparent "inscription" resolves itself into little groups of tiny roundels.¹

Peterborough Cathedral has a fine specimen of late fifteenth-century work in the brass eagle lectern given by Abbot William Ramsey (1471-96) and Prior Malden. There are the remains of an inscription, which when perfect (Gunton's *History*) ran:—

*"Haec tibi lectrina dant petre metallica bina
Johes Maldon prior et Wills de Ramiseya."*

The chief feature of St Gregory's, Norwich, is the fifteenth-century brass eagle which bears the inscription: "*Orate pro animabus Willim Welbrok Rose et Johe uxor' ejus, A. Dni. MCCCCLXXXVI.*"

In some other cases inscriptions add to the interest in these imperishable lecterns. The brass eagle of St Stephen's, St Albans, bears the inscription: "*Georgius Creightown Episcopus Dunkeldensis.*" It formed part of the plunder of Holyrood, and was brought here by Sir Richard Lee. George, Bishop of Dunkeld, ruled from 1527-30.

¹ We have to thank the vicar, the Rev. H. Wilson Robinson, for sending us a rubbing of the shield.

At Oxburgh church, Norfolk, is a fine brass eagle, six feet high, with the base supported by the usual three lions. Blomfield gives the inscription: "*Orate pro anima Thome Kyppyng quondam rectoris de Narburgh.*" Thomas Kyppyng was rector of Narburgh from 1461 until his death in 1489; he also held a chantry at Oxburgh.

The brass eagle of Corpus Christi College, Oxford, was presented by John Claymond, who was president from 1516 to 1537. It bears no date, but simply the words, "*Joannes Claymond Primus Praeses.*" This eagle, together with all the other ornaments and vestments of the chapel, was carefully secreted during the reign of Edward VI., but was immediately forthcoming on the accession of Queen Mary, and all were in their place when it was visited by Bishop Gardiner.



C. F. N.

Redenhall, Norfolk

One of the most interesting survivals from the grievous midnight fire which destroyed the great parish church of Croydon on 5th January 1867, is the fifteenth-century brass lectern eagle. The stem, which has been much but carefully restored, follows the usual plan, being circular with bands of projecting mouldings, but the lower part is octagonal; it rests on a widely-spread circular base, supported on the backs of three lions sejant. The stem

terminates in a sphere surmounted by an eagle with outspread wings of the usual conventional type.

Newton Abbot, Devon, has a good brass eagle, which was dug up at Bovey Heathfield, where it had been buried for safety during the Commonwealth wars.

In the comely decking of the small church of Little Gedding, Hunts., by Nicholas Ferrar in 1625, we read in his own MS. that he provided "a pillar and eagle of brass for the Bible."

The eagle of the renewed St Paul's is the largest and finest in England; it measures 8 ft. 6 in. in height, and the breadth across the wings is 3 ft. 3 in. The maker was Jacob Sutton: he was paid for it £241. 15s. Four years later £477. 6s. was



G. G. B.

Chipping Campden, Gloucester

paid for the brass fence round it, together with the desk at which two minor canons used to chant the Litany. This great lectern stood in the centre of the choir, but in 1871-72, when the dome was made available for congregational purposes, it was placed to the west of the choir steps, and at a later period again moved to the north-eastern pier. It is not only of fine design, but is so constructed—this is often not so—as to be at an angle convenient to the reader and not to require a supplementary desk. In the St Paul's eagle the treatment is naturalistic; the conventional design of the mediæval eagles was more often followed in later days. In those the plumage was never more than distantly and stiffly indicated, even on the wings and tail: while the surface of the body was simply scored with leaf-shaped lines, to suggest rather than to imitate the small feathers. If regarded closely it will be found that the actual eagles of the fifteenth century differ slightly in the pose of their heads, in the width and outline of their wings, and in the grip and length of their talons. The eagle, indeed, of Redenhall, Norfolk, is unique, for it is double-headed (168). But in the case of the stems or shafts, rising from a circular base supported on three small lions, they all follow a similar scheme, being circular, with bands of widely projecting mouldings. Several of them have been probably cast in the same mould. If the shafts of eagles are compared, the distinctions between them are very slight. Even that of Chipping Campden, a full century later, follows the same plan as that of Bovey Tracey (169).

St Michael's, Coventry, had a brass eagle sold in 1645 at 5d. per lb. for £5. 3s. 6d.; it therefore weighed 392 lbs. The neighbouring eagle, a fine example, at Holy Trinity, Coventry, had a narrow escape from the like fate. In 1560 there was "pd for skouring y^d egle & candell stykes 10d. & for mending of y^d egle's tayle 16d."

The eagle at Southwell has a sufficiently open beak to admit of a coin being dropped in, and there is a kind of small trap-door under the tail to permit of the withdrawal of the money. This is also the case of the eagle at Woolpit, and, we believe, in one other instance. This curious contrivance was doubtless made for the reception of special offerings, probably on particular occasions. Various remarks might be made with regard to several of the other old brass eagles, but reasons of space prevent any more being given, and we must be content with supplying a list of such eagles, amounting to nearly fifty,¹ which we hope is very nearly complete and correct.

¹ A recently published ecclesiological dictionary has stated that the old brass eagles in English churches are nearly a score in number!



F. H. C.

Bovey Tracey, Devon

BRASS EAGLE LECTERNS, INCLUDING THOSE OF THE SEVENTEENTH CENTURY

Bovey Tracey, Devon	Oxford, Corpus Christi College
Bristol, St Mary-le-Port, 1683, from the Cathedral	„ Wadham College, 1641
Bristol, St Mary Redcliffe	Oundle, from Fotheringhay College
„ St Nicholas	Oxburgh, Norfolk
Canterbury, 1511	Peterborough Cathedral, 1472
Cavendish, Suffolk	Ramsey, Hunts.
Chipping Campden, Gloucester- shire, 1618	Redenhall, Norfolk
Clare, Suffolk	Salisbury Cathedral, 1719
Coventry, Holy Trinity	„ St Martin's
Croft, Lincolnshire	St Albans, St Peter's
Cropredy, Oxon.	„ St Stephen
Croydon, Surrey	St Paul's, 16—
Edenham, Lincolnshire	Southampton, St Michael, <i>c.</i> 1450
Elm, Cambridgeshire	Southwell Cathedral
Little Gidding, Hunts., 1625	Long Sutton, Lincolnshire
Huish Champfleurs, Somerset	Upwell, St Peter's, Norfolk, <i>c.</i> 1380 ²
Isleham, Cambridgeshire	Wellington, Salop
Lowestoft, Suffolk	Wells Cathedral, 1660
Lynn, St Margaret, Suffolk	Wiggenhall St Mary's, Norfolk
„ St Nicholas, „	Wimborne, Dorset, 1633
Lincoln Cathedral, 1667	Wolborough, Devon
Newton Abbot, Devon	Woolpit, Suffolk
Norwich, St Gregory, 1496	York Cathedral, 1686

There are a few mediæval brass lecterns, with shafts or stems like the eagles, but surmounted by double sloping desks.

The double-desked brass lectern of Yeovil bears the following ungrammatical inscription in four lines:—

*“Precibus nunc precor cernuis
hinc eya rogate
Frater Martinus Forester
vita vigilet que beate.”*

The lettering seems to be *c.* 1400.³ On each side is the demi effigy of a man. The lectern in Eton College chapel of latten has a double book-desk with pierced cusped circles containing shields with the arms of Eton ; and it is also engraved

¹ *Arch. Assoc. Sketch Book*, 1880.

² *Arch. Assoc. Sketch Book*, 1891.

³ *Journ. Arch. Assoc.*, ix. 75, 76.

with the Evangelistic symbols. The circular stem, with moulded necking and capital, terminates in a heavily moulded circular base supported on four small lions. The date is *c.* 1475 (174).

The beautiful brass lectern in the centre of the choir of



W. M.

Eton College Chapel

King's College chapel, Cambridge, was given by Provost Hacomblen (1509-28); it is surmounted by a brass statuette of King Henry VI., who laid the foundation of the chapel in 1446.

In the chapel of Merton College, Oxford, is a beautifully finished double-desked brass lectern, the gift of John Martock, fellow. He formally bequeathed it, with other benefactions, by will of 1503, but it had been in the chapel for many years previously.

It bears the inscription, "*Orate pro anima magistri Johannis Martok.*" The dolphin of Fitzjames occurs on each side. Richard Fitzjames was warden from 1483 to 1507. Here, as at Yeovil, the widened circular base of the shaft rests on four small lions.

The lectern of Wells Cathedral, which stands near the pulpit on the north side of the nave, is a massive double desk of brass



W. M.

Eton College Chapel

surmounted by ornamental work, including the arms of the see. It rests upon a ball, and turned stem and base, all of brass. Bishop Creighton (1670-72), made dean in 1660, inscribed his arms and this legend on each desk: "*Dr Robert Creighton, upon his returne from fifteen years' exile, with our Sovereigne Lord King Charles y^e 2^d, made Dean of Wells in y^e year 1660, gave this Brazen Deske, with God's holy worde thereon, to the saide Cathedral Church.*"



J. F. H.

S. Pietro, Bologna

In the choir of St George's, Windsor, stands a beautiful gilt latten lectern of Perpendicular design. The double desks are pierced with a charming pattern, and the ridge is embattled; candle brackets project from each end. It is now used for reading the lessons, but "anciently by the chanters where the choir was ruled;"¹ as at S. Pietro, Bologna (175).

In connection with metal lecterns, it may be mentioned that there is a lightly-framed double desk of iron, which seems to be mediæval, at Chippenham, Cambs. In the warden's accounts of Mortlake, Surrey, there is an entry of 4s. "payd to the Smithe for the yron desk for the Byble."

There are also a few examples to be found of lecterns of stone or marble.

There is a good stone reading desk at Wenlock Priory, which probably came from the Chapter House.² It is boldly carved with twisted conventional foliage, and is of late twelfth-century or quite early thirteenth-century date.³

The parish church of Crowle, Worcestershire, has a remarkable survival in the old lectern carved out of a block of blue-grey limestone, sunk to receive the book. The front and sides are sculptured with a conventional vine springing from inverted lions' heads. In the centre of the front is a beardless figure with bent knees, holding on to the vine with both hands. Below the desk are a



J. F. E.

Chippenham, Cambs.

central and four angle shafts with foliated capitals, but the actual shafts are modern;⁴ they were supplied during "a judicious restoration" of 1845. Previous to this the stone had lain in the churchyard for many a long year. A possible

¹ Sir W. St John Hope's magnificent work on *Windsor Castle*, p. 448.

² The lecterns at Wenlock, Crowle, and Norton are fully described and illustrated by Mr F. T. S. Houghton in the *Proceedings of the Midland Institute* for 13th January 1913.

³ Illustrated in *Journ. Arch. Assoc.*, iii. 130.

⁴ *Vict. Co. Hist. Worc.*, iii. 335.



Crowle, Worcester

tradition says that it was brought here from Pershore Abbey. Its date is after 1200.

The church of Norton, near Evesham, has a lectern of white limestone of the greatest possible interest. It is in the form of a sloping desk, with a sunk face and projecting rim to hold the book; it now rests on a modern shaft and capital. The vertical sides are carved with foliage scrolls in high relief; a beast's head projects from the foliage on the north and south sides, whilst two human heads with close curled hair show on the east side. In the middle of the west face is the figure of a fully vested bishop, or more likely abbot, with crosier in left hand, and right hand raised in benediction. At the upper



F. T. S. H.

Norton, Worcester

angles on the west face are pinholes, probably for candle brackets. This lectern was dug up on the site of Evesham Abbey in 1813, and described and illustrated in the *Archæologia*.¹ Mr Rudge, the writer, tried to identify it with *lectricium retrochorum* made by Thomas de Marleberge in 1217-18, when he was sacrist. In this he was clearly wrong, the style of work is fully fifty years earlier. It may very possibly be the *lectricium capituli* made by Abbot Adam (1160-91), provided he accomplished this work near the beginning of his rule.²

At Gloucester Cathedral is a stone desk opposite to the tomb of the murdered Edward II.; it is said that it was used for the book from whence addresses were given to the pilgrims to that shrine.

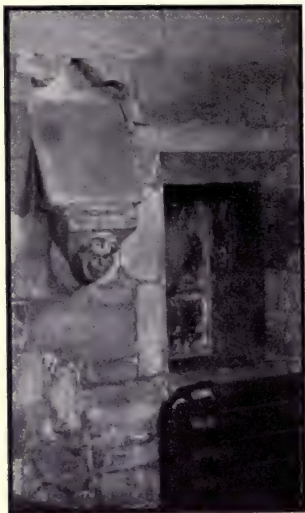
¹ Vol. xvii. 278.

² See *Vict. Co. Hist. Worc.*, vol. ii. 195, 419.



G. H. W.

Etwall, Derbyshire



G. H. W.

Mickleover



G. H. W.

Spondon



G. H. W.

Crich



G. H. W.

Chaddesden

Occasionally a small stone of a simple character obtrudes from the north chancel wall close to the high altar, where it doubtless served as a gospel lectern. This seems to be to some extent a local custom, as it occurs mostly in Derbyshire, but probably for no better cause than the instinct of similarity. In Derbyshire this gospel lectern is to be found, in the same position, in the six churches of Chaddesden, Crich, Etwall, Mickleover, Taddington, and Spondon. They also occur at Paull (broken), Pocklington, Ottrington, and Rous, East Riding Yorks.; at Chipping Warden, Northants; and at Walsoken, Norfolk.

Stone desks are also recorded at South Burlingham, Norfolk, and Chesterblade, Somerset.

At the west end of Beckley church, Oxon., there is a curious stone desk attached to one of the piers, near the font, which may have been intended to support the mediæval Manual during the baptismal office.

CHAPTER IX

LECTERNS OF WOOD

THE emblem of the eagle in wood, in use for lecterns, was probably commoner in England's mediæval days than those in brass. At the present time the extant number of old wooden eagles is about twenty, as compared with fifty in brass. But it must be remembered how perishable is wood as compared with brass, and how readily the former could be destroyed. In examining wooden eagles, it is readily seen how much easier the plumage can be reproduced in wood than in metal. It would also be a far less expensive material for the ordinary parish church. Although the shafts or stems of the oak eagle lecterns are much more varied than those in brass, it is curious to note how in several of them, as at Redenhall, Norfolk, and Holy Rood, Southampton, some attempt has been made to reproduce the stiff circular mouldings of their fellows in brass. The shafts of St Cross, Winchester, and of Holy Rood, Southampton, are much more in accord with what we should expect in Perpendicular woodwork; the shaft of Leighton Buzzard is remarkably simple and plain, whilst the base of the fine eagle at Astbury, Cheshire, is strange and massive but effective (185). Redenhall church, Norfolk, is as eccentric in its wooden eagle as we have already shown it to be in its double-headed eagle of brass; the tips of the inner wings rise up, and by joining their tips to the head of the eagle, on a line with its eyes, two almost circular openings are found on each side of the eagle's neck, whether it is regarded from the front or back (184). The worker in wood could far more easily produce unexpected effects than his brother craftsman in metal. At the great church of St Cross, Winchester, there is a somewhat remarkable wooden eagle which has attained the name of "the parrot eagle" from the stunted form of its beak. It is quite obviously intended for an eagle, and the beak and head are about as much like an eagle as a true parrot. The malformation very possibly arose from some flaw in the wood which the sculptor was not able to overcome. But the name

clings to it, and on the occasion of two visits we overheard the bedesman verger telling two totally different yarns, both equally untrue, to gaping visitors, in order to account for this pseudo name (195).



G. G. B.

Leighton Buzzard



C. F. N.

Redenhall, Norfolk

The fine fourteenth-century eagle at Holy Rood, Southampton, holds a dragon with upturned head beneath its claws.

In the south aisle of Bledlow, Bucks., is a wooden eagle with head looking backwards. The eagle is pre-Reformation, but the shaft and base are modern. The wooden eagle of

Monksilver, Somerset, has lost the lower part of its stand, and is attached to the chancel screen (162).

In Stoke D'Abernon church there is a wooden eagle lectern of foreign design: it is said to have come from Belgium and to have been placed here in the first half of the last century. The lectern at St Thomas's, Exeter, came from the cathedral, and in 1847 was supplied with feathers; originally it was featherless, like the eagle at Ottery St Mary.

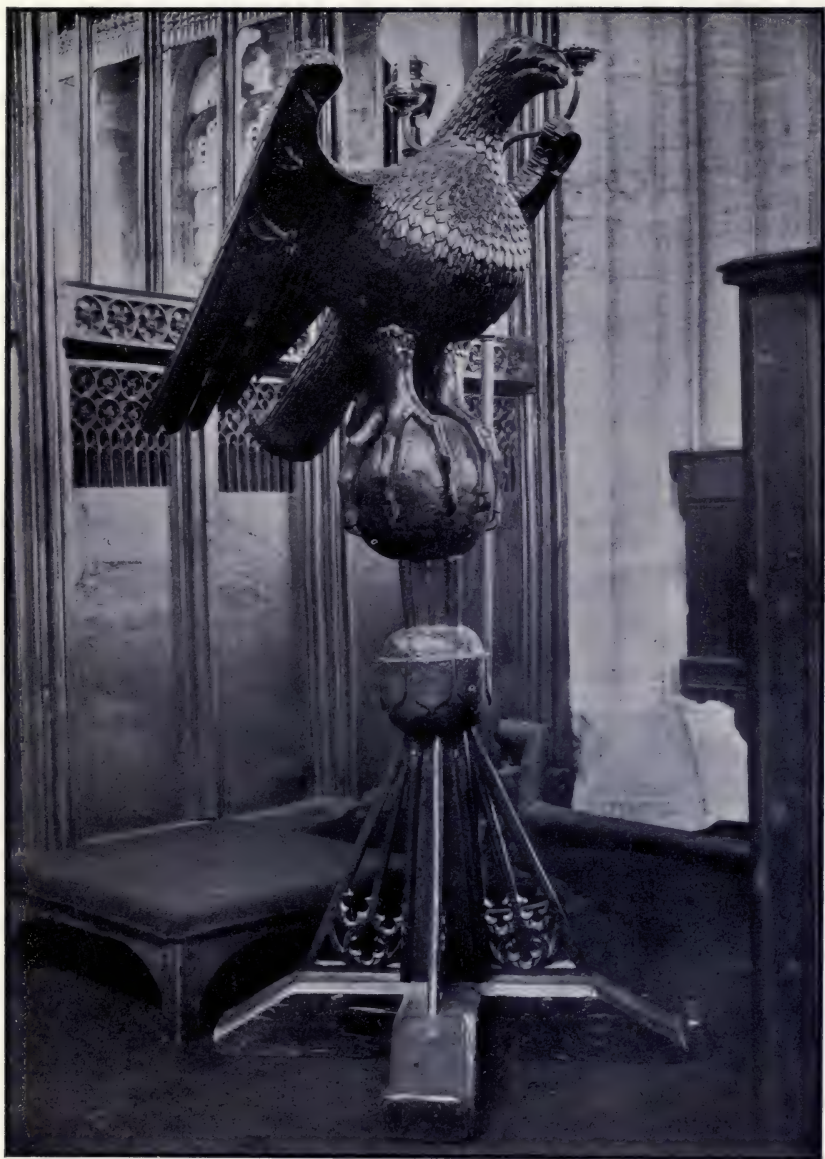


C. F. N.

Redenhall, Norfolk

The following is an attempt at a complete list of the surviving old wooden eagles:—

Astbury, Cheshire	Ottery St Mary, Devon
Bledlow, Bucks.	Phillack, Cornwall
Bigbury, Devon	Redenhall, Norfolk
East Brent, Somerset	Southampton, Holy Rood (fourteenth century)
Exeter, St Thomas	Sparsholt, Berks. (fourteenth century)
Keddington, Lincolnshire	Stoke D'Abernon, Surrey
Lapford, Devon	Swimbridge, Devon
Laughton-en-le-Morthen, West	Wheathamstead, Herts.
Riding, Yorks.	Winchester Cathedral Choir
Leighton Buzzard, Beds.	„ St Cross
Leverington, Cambs.	
Monksilver, Somerset	



G. G. B.

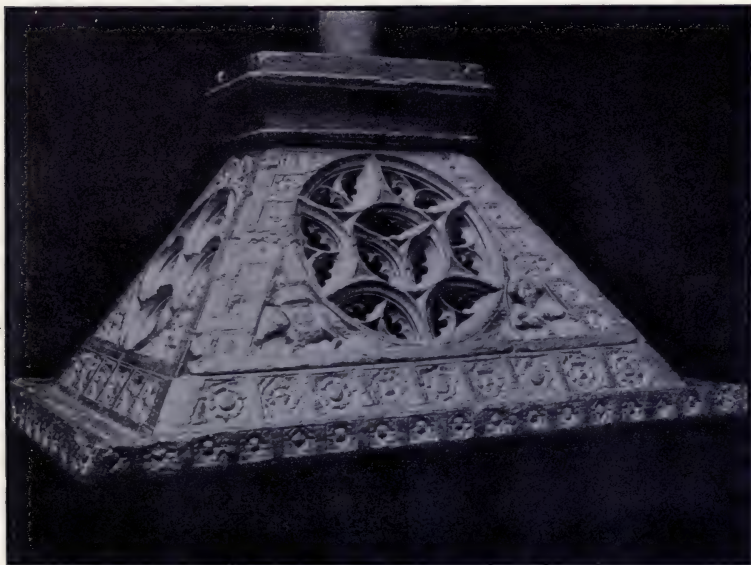
Astbury, Cheshire



T. M. G. L.

Detling, Kent

More often the wooden lectern is desk-shaped ; it may comprise only a single desk, as at Bury, Hunts. ; frequently two desks, as at Shipdham, Norfolk ; or even four desks, as at Detling, Kent. Sometimes the desk revolves, as at Wood Newton, Northants. In Bristol Cathedral is a desk on wheels with a cupboard in the middle. Painted lecterns occur at Littlebury, Essex, and Ranworth, Norfolk ; whilst several others of the fifteenth century show traces of former colouring and gilding. Ranworth's plain desk is unique, for it retains painted



T. M. G. L.

Detling, Kent

on it a versicle, with the old musical notation ; this desk used to stand on the rood-loft (188).

Several lecterns have of late years been made up of old fragments of mediæval carving or panelling, and are apt to deceive the unwary as to their age, notably at Bodmin, Cornwall, and at Edith Weston, Rutland.

Bury,¹ Hunts., has the oldest of such lecterns, dating from early in the Decorated period. Not far behind comes the striking four-sided lectern of Detling with beautiful decorated carving, c. 1320. Each of the desks is carved with different geometrical

¹ Engraved in Parker's *Glossary*, ii. Pl. 21.

tracieried designs. There is an effective cresting, in the centre of which is the pedestal intended, we presume, for candlestick arms. This desk would be used for antiphonal singing, and it has been suggested that it may have been brought here from the neighbouring abbey of Leeds or Boxley.



C. F. N.

Blythburgh, Suffolk



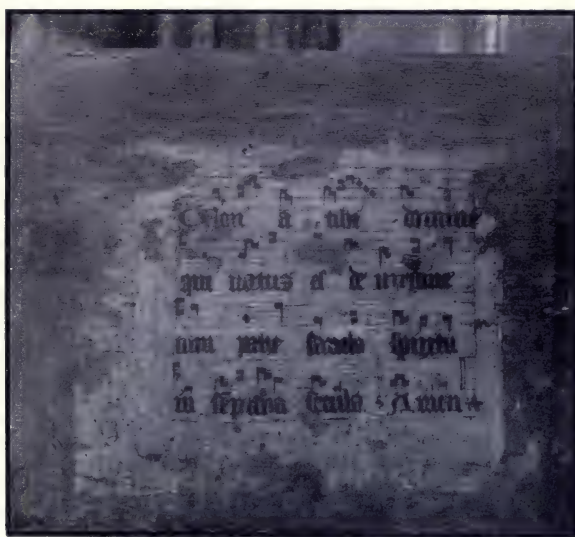
C. F. N.

Ranworth, Norfolk

There is an old oak lectern of early fourteenth-century date at Old Shoreham, Sussex.

At Peakirk, near Peterborough, is an imperfect but highly interesting example of a wooden lectern of the first half of the

fourteenth century. It is thus described by Mr Peers in the *Victoria History* of the county (ii. 521): "The old revolving desk is unfortunately lost, but the wooden stem, composed of eight slender filleted shafts with moulded capitals and base, is in fairly good condition, and stands on an original moulded stone base, an octagon set diagonally on a square. Traces of red paint remain on the wood." When visiting this church in the 'seventies of last century, the present writer was told by an old man that he well remembered "the swinging top," as he called it; it was broken off and much damaged by the fall of a ladder during some repairs to the roof.

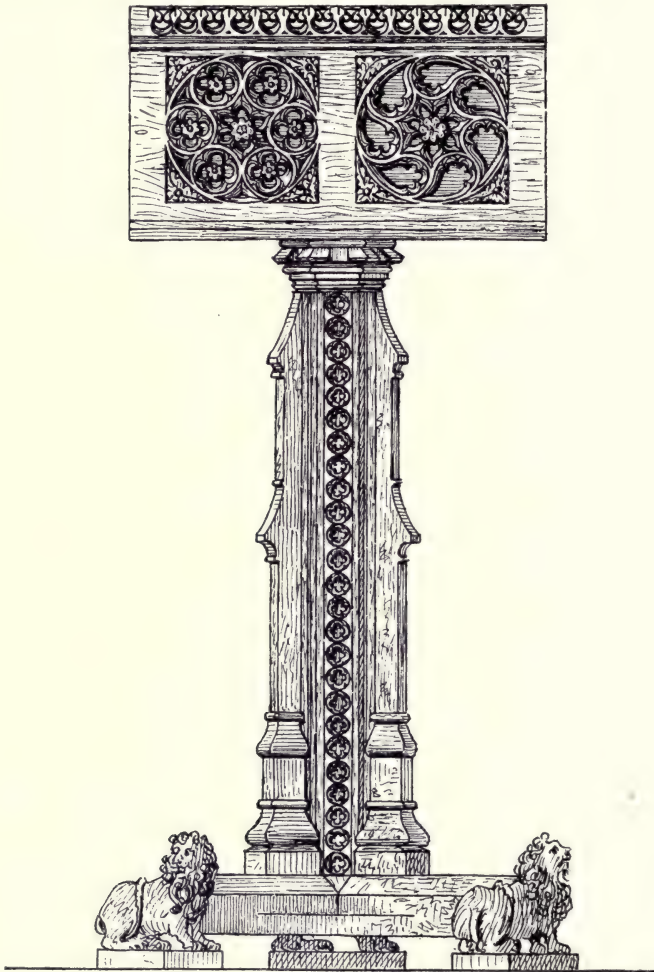


W. M.

Ranworth, Norfolk

Shipdham, Norfolk, is probably the finest example of wooden lecterns now surviving. It is of fifteenth-century date, *c.* 1470; the design is of much beauty and merit. This lectern is constructed with a triangular shaft consisting of three buttresses, the angles between them being ornamented with lines of small quatrefoils from top to bottom. This shaft rests on a base of three members extended in triangular form, and each supported by a lion sejant. At the top there is an embattled capital, which supports a double desk of the usual form; the sides of the desk are richly carved with circular designs, two on each, of varied tracery. The ends are also

filled with quatrefoils and foliage, whilst a cresting of leaves forms the ridge. The actual desk underwent a slight and most careful restoration in 1856, but the rest is quite original.

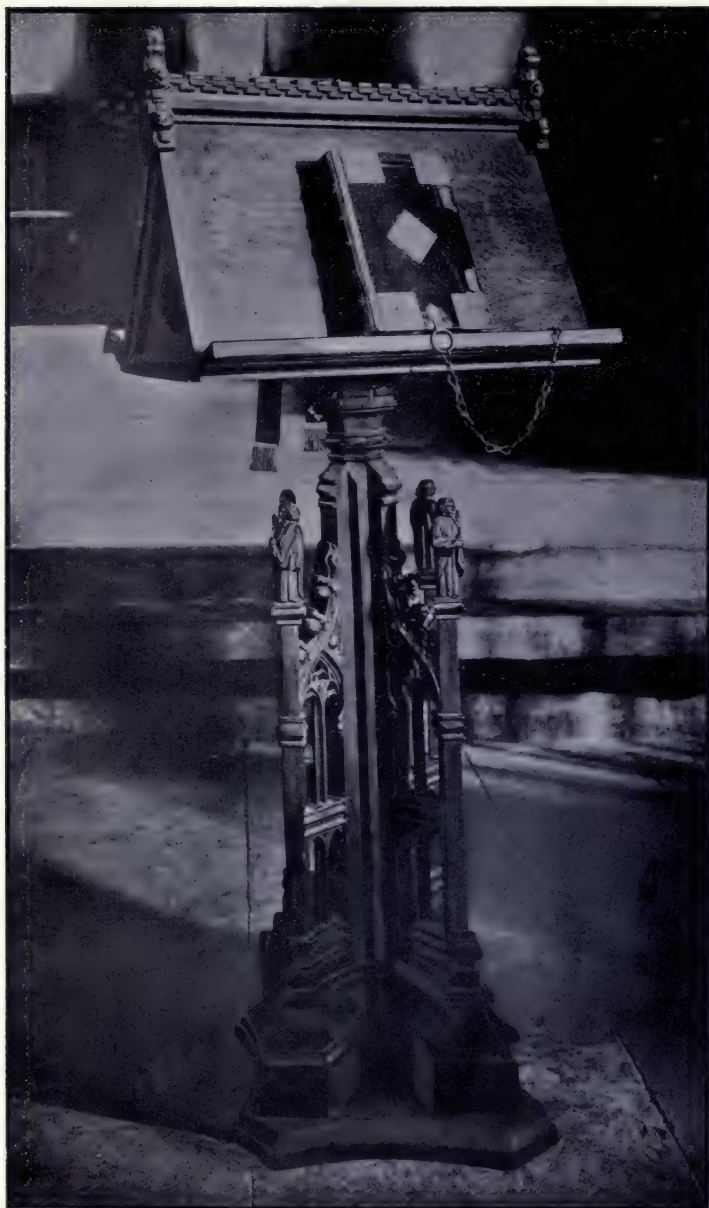


J. T. L.

Shipdham, Norfolk

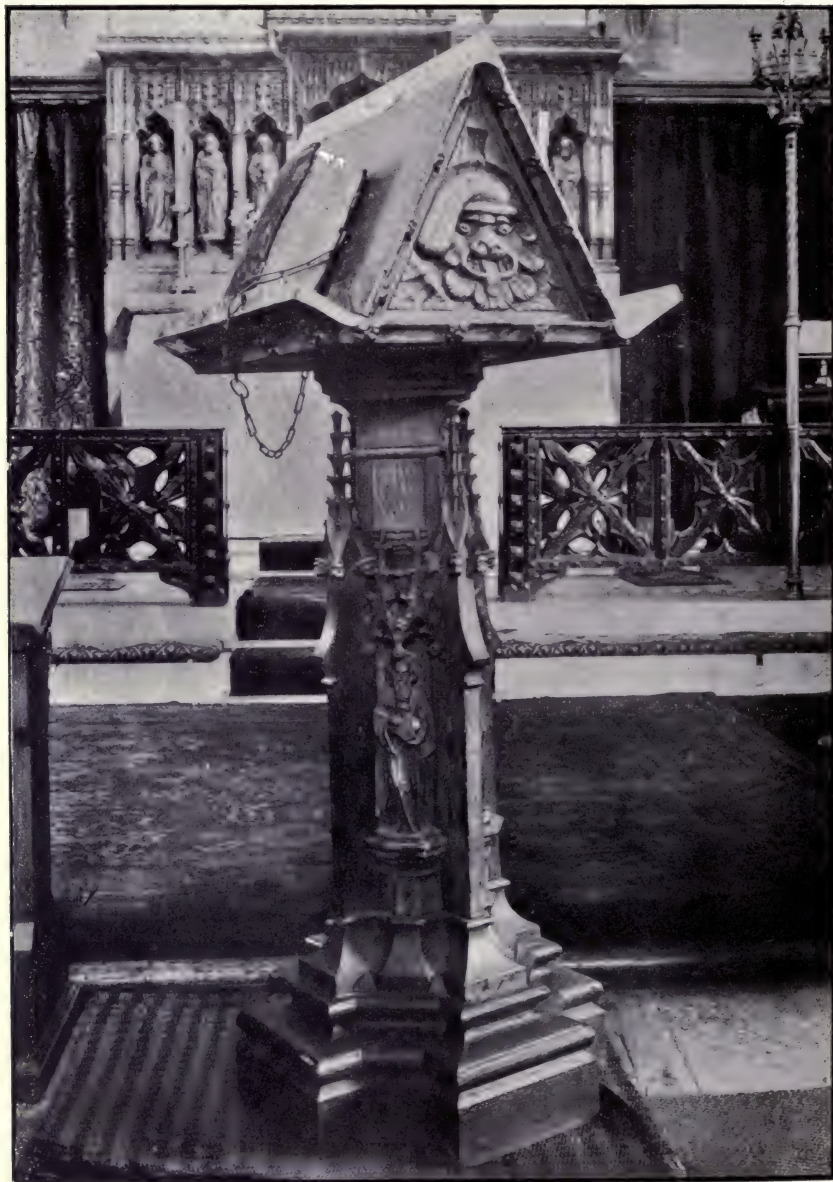
In the nave of Ivinghoe, Berks., is a wooden fifteenth-century lectern on a hexagonal stem with a wide moulded base.

East Harling, Norfolk, used to be possessed of a singularly interesting wooden lectern of Decorated style. It consisted of



G. H. T.

Ramsey, Hunts.



C. F. N.

All Saints, Pavement, York

a lozenge-shaped shaft, rising from a plain cross-bar base, but having a circular moulded capital. The double desk had an embattled top, and the ends were well carved with cinquefoil cusping and diaper work.¹ On inquiring for this desk four or five years ago, the present writer was informed that, through some gross carelessness, it was "lost or stolen" during a restoration of 1878-79. Rumour has it that it was secretly purchased by some unprincipled American, and that it is now in an episcopal church near Boston.

Scole, near Diss, possesses a simple but most effective example of a wooden lectern of the fifteenth century. It consists of an octagonal stem or shaft without any capital, but is supported on a graduated moulded base terminating in a square, having a boldly carved open single oak leaf at each angle. The desk is of a plain double character.²

Ramsey, Hunts., has a singularly good double-desked lectern, *c.* 1450, doubtless used in the old abbey, and now bearing a sixteenth-century chained Bible; the ridge is embattled, but the chief feature is the shaft supported by three widely projecting buttresses with pierced tracery, and each crowned with a diminutive figure (191). Another double-desked fifteenth-century lectern with a buttressed shaft, and four small figures between them, is that of All Saints, Pavement, York; it is supposed to have been brought here from the church of St Crux (192). The good eighteenth-century double-desked lectern of Blythburgh, Suffolk, with the end pierced by open quatrefoils, has often been illustrated (188). Two other good but fairly plain double lecterns of the fifteenth century occur at Lingfield, Surrey, and at St Michael-at-Thorn, Norwich.³



G. C. D.
East Hendred, Berks.

In his *Little Guide to Berkshire*, Mr Brabant states that

¹ Illustrated in *Instrumenta Ecclesiastica*, Pl. xx., 1st Series (1847); also in *Norfolk Arch.*, vii. 123.

² Illustrated on Pl. 2 of *Instrumenta Ecclesiastica*, 1st Series, 1847.

³ Illustrated in Dr Cox's *Norfolk Churches*, ii. 185.



A. B.

St Michael's, College Hill, London

the lectern of East Hendred is "pre-Reformation and curious"; it certainly is curious, for this single-desked simple lectern is supported on a shaft which terminates in a human foot; there is also a projection for a lower book-rest (193). Buckinghamshire has four seventeenth-century wooden lecterns. At Swanbourne is an oak lectern with turned shaft, resting on four feet with scrolled braces; at Long Crendon is a wood lectern, with a circular shaft, late seventeenth century; in the south aisle of Quainton church, resting on an altar-table, is an oak desk with carved ornaments, bearing the names of the churchwardens and date 1682; in the gallery at Cublington is a revolving hexagonal desk, with turned post and curved feet, given, as inscribed, by Joseph Neale, 1675.

Other wooden lecterns not hitherto mentioned include Littlebury, Little Horkesly, Newport, and Shalford (all Perpendicular), Essex; Lyme Regis (double), seventeenth century, Dorset; Maisey-Hampton, 1623 (with book-chain), Gloucestershire; Aldbury (double), Herts.; Lenham, Kent; Epworth and Swaton, Lincolnshire; Bitterley, Salop; Cheddar, Chedzoy (double, revolving, painted), 1618; High Ham (curious design), Wedmore, Somerset; Wednesbury, Staffordshire; Hawkstead, Hopton-by-Lowestoft, and Lavenham, Suffolk; East Coulston, Wilts.; Harthill and Kirkheaton¹ (double), Yorkshire.

At Boscombe, Wilts., there is an oblong deal stand with sloping desk round which the church band used to gather; its use is remembered by several of the older inhabitants.

Some of the London city churches possess examples of post-Restoration lecterns; e.g., St Michael's, College Hill.



J. F. E.

St Cross, Winchester

¹ *Temp.* Charles II., *Arch. Assoc. Sketch Book*, 1808.



T. B.

Cumnor, Berks.

CHAPTER X

READING DESKS

"THIS ABOMINATION," as the hand-book of the old Cambridge Camden Society unkindly describes it, "was first devised in the beginning of the reign of Queen Elizabeth. Till that time, of course, the priest said the service nowhere but in the choir; the only seat which he ought to use is his stall in the choir."

It is curious to note how the use of a reading-desk at the east end of the nave has died out in nine-tenths of English churches during the last half-century; the old custom of reading matins and evensong from a choir-stall is now everywhere prevalent.

As the Reformation gradually developed, the use of a special desk or pew gained ground, but there was much diversity of practice in the earlier years of Elizabeth, and much depended upon the caprice of particular bishops.

In a paper found among Secretary Cecil's MSS., it is noted that in that year some ministers performed Divine service in the chancel, others in the nave, and some in a seat made in the church.

In 1569 Bishop Parkhurst of Norwich ordered that "in all smaller churches there be some convenient seat outside the chancel door . . . where the minister may say the whole of the Divine service, that all the congregation may hear and be edified therewith." In 1571 Archbishop Grindal of York gave the following precise directions: "That the people may the better hear the morning and evening prayer when the same by the minister is said, and be the more edified thereby, we do enjoin that the churchwardens of every parish, at the charges of the parish, shall procure a decent low pulpit to be erected and made in the body of the church out of hand, wherein the minister shall stand with his face toward the people when he readeth morning and evening prayer; provided always that where the churches are very small, it shall suffice that the minister stand in his accustomed stall in the choir, so that a convenient desk or

lectern, with room to turn his face towards the people, be there provided," etc.

At St Peter Cheap, London, there was "paid for 2 matts for the pewe wherein Mr Parson saithe the service, the Xth daie of November, 1568 ; vj d."



C. B. S.

Clevedon, Somerset

In the accounts of 1577 for St Mary, Shrewsbury, is an item for "*colouring the curates deske.*"

At last it was definitely made obligatory by the Canons of 1603 "that a convenient seat be made for the minister to read service in."

But very few examples are extant of the ministers' pews of Elizabethan date. In the little disused church of Sutton, near Shrewsbury, the reading desk is carved, "*Richard Atkys, Schole-*

master, 1582." At Barwick, Somerset, the letters "W. H." are on the reading desk door; they are said to be the initials of William Hope, who was patron of the church in early Elizabethan days. Harleston, Northants, is dated 1591.

Sometimes the reading pew had double desks, so that the minister could face either west or south; the first position for the lessons, and the latter for the rest of the service. But as a rule they were set with their backs severely to the altar. Old double desks of this description may be noted at Clevedon, Somerset (198), East Ilsley, Berks., and Woodford, Northants; good examples of seventeenth-century reading desks may be noted at Salford Prior, Warwickshire (1616), Chedzoy, Somerset, with double arcading (1620), and Mayfield, Staffordshire, inscribed in raised letters, "*Mr William Barton, Vicar of Mafield, entred March 10, 1630.*" That great trophy of Jacobean carving erected at Croscombe, Somerset, by Bishop Lake in 1616, included a fine reading desk. Cumnor, Berks., is a singularly large and handsome example; another is seen at Tawstock, Devon (196).

George Herbert made his pulpit and reading desk equal in height "so as to be of equal honour and estimation, and agree like brethren."

But this idea also occurred to another devout churchman of the same period, for Nicholas Ferrar, when embellishing the small church of Little Gidding, Hunts., in 1625, placed both pulpit and reading desk on the same level opposite each other, "it being thought improper that a higher place should be appointed for preaching than that which was allotted for prayer."

It is worth noticing that no mention of the new desk was introduced into the Prayer Book till 1661, since which time the Preface to the Communion Service directs—"After Morning Prayer . . . the Priest shall, in the Reading Pew or Pulpit, say," etc.

A synonym for "reading desk" was "reader's pew." Thus Christopher Harvey sings:—

"But, if my pulpit-hopes shall all prove vain,
I'll back unto the reading pue again."

CHAPTER XI

DESKS FOR CHAINED BOOKS

THERE is another kind of desk, or lectern, or stand for books which yet tarries in a fair number of our churches, though not connected, except in the case of Bibles, with public worship. These were the desks upon which rested chained books for the use of private readers.

As printing gained ground, and books obtained admission to even the humblest of homes, a chained book became an anachronism, and no wonder that the stands to which they were attached became so much useless lumber, especially as such stands rarely if ever consisted of ornamental or carved wood-work. As early as 1622, an enlightened benefactor left a number of books to be stored in the parish church of Repton, Derbyshire, provided they were not chained, but lent according to the discretion of the minister and wardens. By the close of the seventeenth century the custom of chaining books came almost to an end.

It is a great mistake to imagine that the chaining of books in churches came in with the Reformation. Lyndwood's will of 1443 provides for the chaining of his *Provinciale* in a chapel of Westminster Abbey. Sir Thomas Lyttleton bequeathed several works to the abbey of Hales Owen, in 1481, "to be bounden with an yron chayn so that all priests and others may se and rede when it plesyth them." Thomas, Earl of Ormond, directed in 1514 that his glossed Psalter (doubtless in English) be fastened with a chain to his tomb in the city church of St Thomas Acon.

The wardens' accounts of St Michael's, Cornhill, for 1475 contain the following entry :—

For lengyng of an yron cheyne and making it to serve to
the glosed sawter in our Lady Chappell - - - ij d.

The following highly interesting set of books were chained in the Lady chapel of All Saints, Derby, according to an entry, *c.* 1525, in the parish books :—

These be the boke in our lady Chapell tyed with chenes y^t were gyffen to Alhaloes Church in Derby.

In primis one Boke called summa summarum.

Item A boke called Summa Raumundi.

Item Anoyer called pupilla oculi.

Item Anoyer called the Sexte.

Item A boke called Hugucyon.

Item A boke called Vitas patrum.

Item Anoyer boke called pauls pistols (English).

Item A boke called Januensis super evangeliis dominicalibus.

Item A greete portuose.

Item Anoyer boke called legenda Aurea (probably printed).¹

In 1590 Thomas Iken left to the Shropshire church of Hodnet, "tenn shillinges in monye to buye a deske and a chaine" for the preservation of Erasmus' *Paraphrase*, Foxe's *Martyrs*, and Jewel's *Apology*.

The books that remain chained are but few, and are chiefly confined to the three just mentioned, with an occasional Bible, but the number of churches which retain a book or books that show they have been chained is certainly upwards of one hundred and fifty; they are often stowed away in chests or cupboards.² The stands of diverse kinds that are yet extant are probably under forty. It seems only necessary to give two illustrations, namely a single stand at Sherborne St John, Hants, and a later double stand, for several volumes, at Breadsall, Derbyshire; the latter was reduced to ashes in June 1914, when the ancient church of Breadsall was burnt by militant suffragists. The following is a list of some of the more important stands that are still (or until recently) extant (202):—

Appleby, Westmoreland. Stand with 3 vols. of Foxe, west end of south aisle, 1632.

Breadsall, Derbyshire. Double reading desk with folding lids, 4 vols. each side.

Bristol, St Mary Redcliffe. Desk for chained Bible.

Cavendish, Suffolk. Double desk, with Jewel and Homilies.

Bromsgrove, Worc. Desk with chained Jewel.

Cirencester, Glouc. Desk for chained book.

Cumnor, Berks. Desk for 1611 Bible.

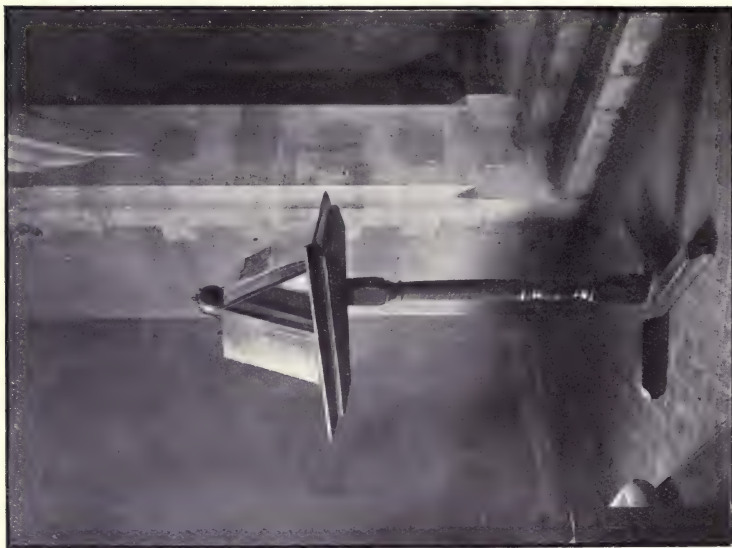
¹ Soon after Dr Cox discovered these early parish books and restored them to the church, Mr Henry Bradshaw, University Librarian, Cambridge, supplied a valuable series of notes on them to the *Chronicles of All Saints*, pp. 175-77.

² Upwards of one hundred are named in the first edition of *Church Furniture* (1907), pp. 336-40, and many entries have been since added.



J. C. C.

Breadsall, Derbyshire



W. M.

Sherborne St John, Hants

- Fairford, Glouc. Lectern with chained early edition of Calvin's *Institutes* and *Whole Duty of Man*, 1725.
- Frampton Cotterell, Glouc. Chained Jewel on an old lectern
- Hodnet, Salop. Chained books on a Jacobean stand.
- Kinver, Staff. Desk 7 feet long, Foxe (1581), Jewel (1609), and two others.
- Kingston, Devon. Bible (1617) on stand.
- Lingfield, Surrey. Bible and Jewel, chained on a double desk.
- Northampton, St Giles. Desk in north chancel chapel, Calvin (1609), Homilies (1676).
- Sherborne St John, Hants. A triple desk, with the three vols. of Foxe's *Martyrs*.
- Towcester, Northants. Desk, south aisle, Bible, Homilies, and Foxe.
- Wiggenhall, Norfolk. Bible, Foxe, Jewel, and Homilies, chained to a desk.
- Wootton Wawen, Warwickshire. Calvin (1573), Jewel (1611), and ten other vols. chained to a curiously planned desk given by George Dunscombe, vicar, *ob.* 1652.
- York, All Saints, Pavement. Jewel on an old lectern.

CHAPTER XII

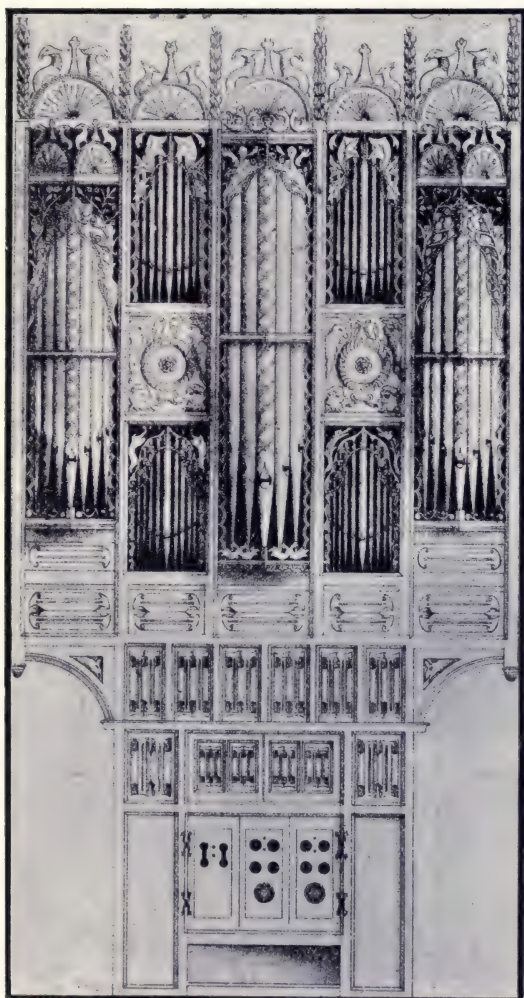
ORGANS AND ORGAN CASES

THERE is no necessity in these limited pages to enter into questions of the rise and origin of organs, or of their gradual development and accessories; all this can be found set forth with precision and detail in the authoritative pages of Messrs Hopkins' and Rimbault's several editions of *The Organ*, and in Sir George Grove's *Dictionary of Music*. Much is to be learnt from the delightful pages of the Rev. F. W. Galpin's *English Instruments of Music* (1910). Our only concern is with a few preliminary words as to the early use of organs in England, and notices of the more remarkable of the older cases. These old organ cases are for various reasons of considerably less interest in England than in Switzerland, France, Germany, or Spain.

Church organs were introduced into England at least as early as the dawn of the eighth century. St Aldhelm, who died in 709, states that native workmen ornamented the front pipes of their organs with gilding. He is supposed to have erected the first organ at Malmesbury, of which he was abbot from 680 to 705, and that it was this organ which inspired his graphic description. Fanitius describes an organ erected by St Dunstan in the tenth century at this same abbey of Malmesbury, and says that he saw the following distich on a brass plate attached to the instrument:—

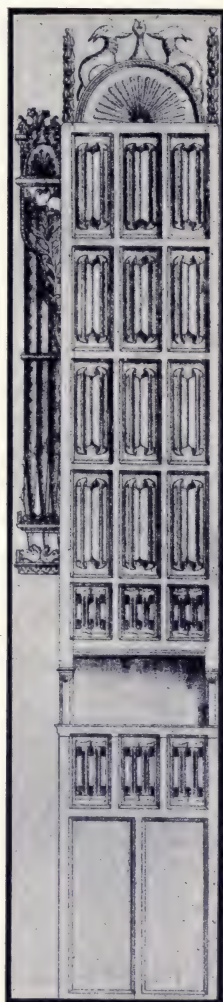
*“Organa do Sancto Praesul Dunstans Adelmo
Perdat hic aeternum qui vult hinc tollere regnum.”*

Dunstan also erected organs for the abbeys of Glastonbury and Abingdon. In 951 Elphege, Bishop of Winchester, built one for that minster, which is said to have required several men to set the keys in motion, and fill the four hundred tubes with air. From this date onwards the large minster or abbey churches became speedily supplied with organs, and by the thirteenth century the larger parish churches were equally well equipped. They multiplied exceedingly during the fourteenth and fifteenth centuries, so that it was, we believe, difficult to find any church



F. H. S.

Old Radnor, Wales



F. H. S.

Old Radnor

of decent proportion destitute of such an instrument. At all events, so far as they have been investigated, there is not a single extant set of pre-Reformation churchwardens' accounts which does not abound with items relative to the repair or supply of organs.¹ It would be quite an easy matter to fill at least fifty pages of this size with such extracts; we must be content with a few items from two or three of the more interesting.

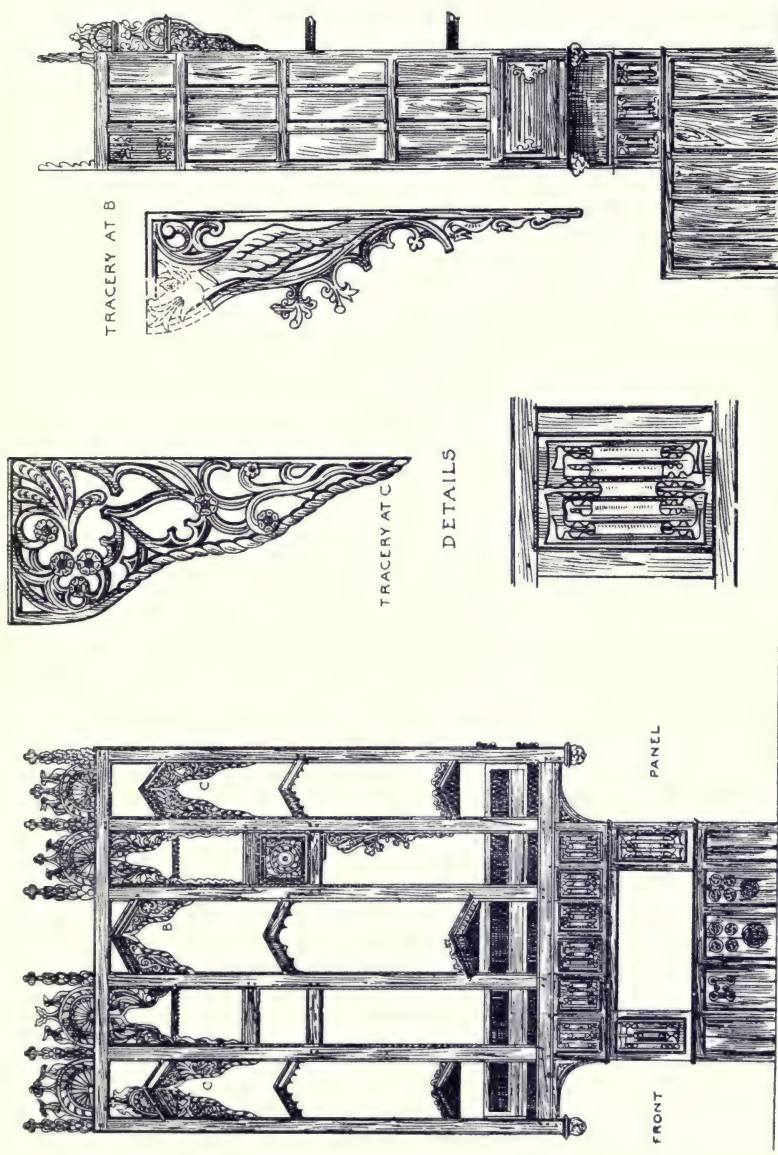
The accounts of St Petrock, Exeter, show that a rood-loft was erected in 1458-59. In 1472-73 a seat was made at a cost of 7s. for use when playing on the organs in the rood-loft; about this date the clerk of the church received 6s. 8d. a year for playing the organs. In 1519 new organs were purchased for £10 and "the olde pair sold."

1455	(<i>St Margaret, Southwark</i>). For a peyre of newe Organes	-	-	-	-	-	v li. vj s. viij d.
	For a pleyer to pley upon the same Organes hyred in Chepe	-	-	-	-	-	xij s. iiij d.
	To Mychell for pleying upon the organes	-	-	-	-	-	xij s.
1457.	To John Fychelle Organ pleyer	-	-	-	-	-	xl s.
1513	(<i>St Mary, Cambridge</i>). Payed to a blak Fryer in Estir holidaires for to pley atte Orgaynes	-	-	-	-	-	xvj d.
1526.	For a skynne ledir to amend the organs	-	-	-	-	-	ix d.
1527.	For a new handell makyng for the orgayne to keylle	-	-	-	-	-	ij d.
	P ^d for a quartt off Suett wyne to the orgyn makyr for ys relabor	-	-	-	-	-	iiij d.
1537.	Payed for ij lokkes and iij Jemens (hinges) for the Organnys	-	-	-	-	-	xiiij d.
	Payd for a staffe for the Belowes of the said Organnys	-	-	-	-	-	iiij d.
1543.	Item of Thomas Canam for xliiij li. of tynne comyng of the old orgayne pypes	-	-	-	-	-	xj s.
1557.	Payd to Dyall for playeng of our orgaynes from the xij th of May to the iiij th of June	-	-	-	-	-	ij s. viij d.
1559.	For a booke called a grayle for the organys	-	-	-	-	-	iiij s. iiij d.
	For byndyng of the booke for the organys	-	-	-	-	-	viiij d.

The numerous parish accounts of the city churches abound in organ entries. The earliest of them is for 1433, when St Peter Cheap paid 6s. 8d. "for ye Organs mendyng."

There were two organs at the church of St Mary-at-Hill, the smaller one in the choir and the larger one probably on the rood-loft. The inventory of 1496 names "ij peyre of old organs," whilst the inventory of 1553 mentions "ij paire of Organs y one gretter yen y other." The accounts for the

¹ See Dr Cox's *Churchwardens' Accounts* (1913), pp. 196-204.



Old Radnor, Wales

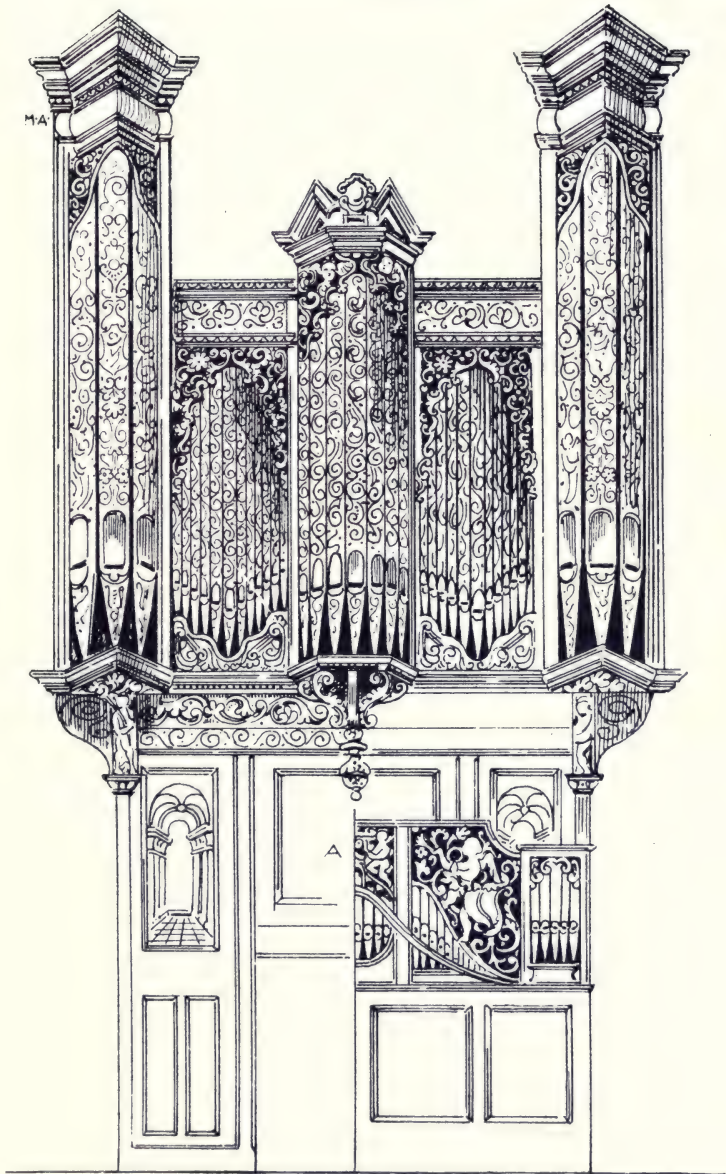
F. H. S.

latter year enter 5s. 6d. "for mending the great organs and mendynge the bellowes and for mendynge the lytell organs." In 1477 one Walter Pleasance was paid 6d. "for playing at the organs" on St Barnabas' day.

1519-20.	For Bryngyng of the Orgons from Seint Andrewys to our chirche agent Seint Barnabas Eve	-	ij d.
	For the beryng home of the Orgon to Seint Andrewys	- - - - -	iiij d.
1521-22.	To the Orgonmaker for the Orgons in money besidse that was gaderid and for bryngyng home of the same orgons	- - - - -	x s. viij d.
	To the Orgonmaker as aperith by Identure for the oversight of the orgons for certen yeris, yerely to now	- - - - -	xij d.
1523-24.	To John Northfolke for a Rewarde for kepyng the Quere and the Orgons all the xij days in Cristemas	vj s.	vij d.
	Paid for brede and Drynk spent uppon the Orgon- maker and other of the parisshe in the tyme of the Amendyng of the Orgons	- -	xj d.
1524-25.	To the Orgonmaker for mendyng the Orgons accordyng to the Mynde of M ^r Northfolke and at his devyse	- - - - -	ij s.
	To the iij Almesmen, to every of them ij d. for theyre weke when they do blaw the orgons when ther weke comyth	- - - - -	- viij s. viij d.

The organ used always to be described as organs in the plural, and usually as "a pair of organs." This latter term, often erroneously interpreted, is simply an equivalent to the word "set," and means an instrument of more pipes than one. A "pair of beads" used to be an equally common expression, meaning a set and not two. Nearly a score of like examples of this use of the word "pair" in the sixteenth and seventeenth centuries could be adduced. We still speak or write of a pair of steps or stairs—"two pair back"—when a flight of several steps is intended. An amusing instance is still common enough among humbler folk in the West of England and elsewhere, when pair of drawers is said or written, implying a chest of drawers.

The parish accounts but rarely mention the small "regals" or portable organs which could even be carried and played at the same time, for they had gone much out of fashion in the days during which these accounts survive. They occur, however, at St Peter Cheap, when Howe, the organ-maker, usually called Father Howe, was paid 3s. in 1555 for repairs to "doble regalls," and 2s. in the following year "for ij new pypes for the organs, and basse to the regalls." But there are various references to



M. B. A.

Framlingham, Suffolk

the comparatively small primitive organs, which, though played from a stand, could be moved about as required from one part of the building to the other, or even carried on special occasions to another church, as we have already seen in the accounts of St Mary-at-Hill.

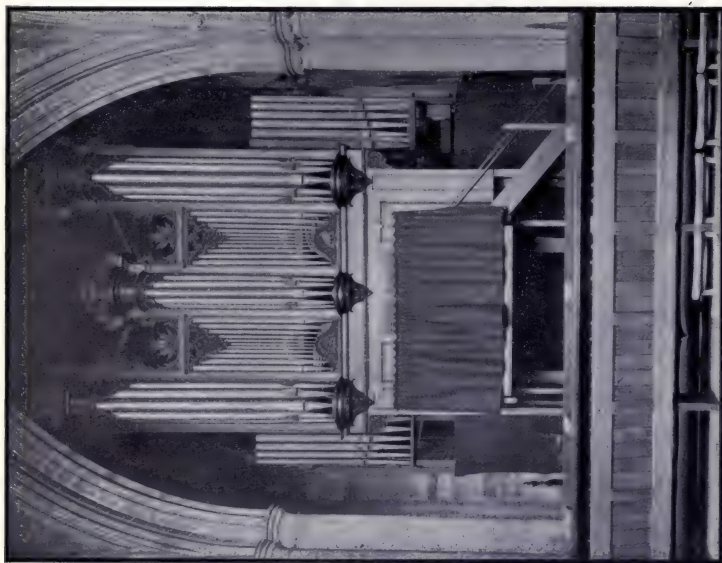
English church organs of this period usually stood on the rood-loft, though occasionally on a special loft of their own. An additional smaller pair of organs often stood in the choir or the Lady chapel of the larger churches.

Objections to the use of organs were strongly urged by the more puritanical of the reformers—"those poor withered souls," as Sir W. Richmond aptly calls them—of the sixteenth century. On 13th February 1562, among articles put down for discussion by the Geneva element in the Lower House of Convocation was one to the effect "That the use of Organs be removed." There were 117 votes recorded, and organs were only saved by a majority of one! In 1561 Bishops Grindal and Horne wrote to their continental supporters that they disapproved of the use of organs. It is no wonder, then, that various parishes got rid of their organs about the middle of Elizabeth's fickle reign, anticipating that they would shortly be seized by the Crown or by Church officials. This is the explanation of an entry previously cited from the accounts of St Peter Cheap. The attack on organs was renewed some ten years later, and certain parishes, like St Laurence, Reading, avowedly sold their instruments lest they should be "forfeited into the hands of the organ-takers."

In 1644, ordinances of the Lords and Commons of 9th May enjoined that "all organs and the frames and cases in which they stand, in all churches and chappels shall be taken away and utterly defaced, and none other hereafter set up in their places." Nevertheless some escaped, but chiefly in cathedral or collegiate churches.

After the Restoration organs came in again apace. Englishmen had practically lost the art of organ-making. Bernard Smith (usually known as Father Smith), a German, and Thomas and Rene Harris, Frenchmen, were the chief craftsmen to supply the demand.

As to organ cases, they do not appear to have been known till towards the close of the fourteenth century. Apart from the Continent, the oldest organ case is that of Old Radnor, which stands on the north side of the chancel. This handsome and curious case is a blending of Renaissance work with a distinct survival of Gothic feeling. The linen-fold panelling is elaborate, and distinctly good; it is repeated at the sides up to the total



F. B.

St Margaret's, Lynn



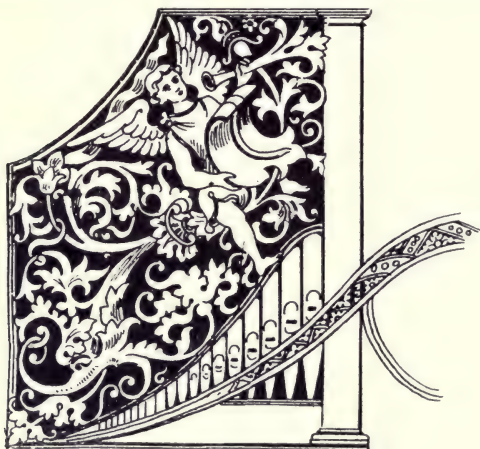
C. F. N.

Framlingham, Suffolk

height of eighteen feet. The date is clearly late Tudor, and not Jacobean as sometimes stated. It seems to us more likely to be quite late Henry VIII. than Marian or Elizabethan. The case has been most carefully restored, and fitted to a new instrument.

Another beautiful organ case is that at Framlingham, in Suffolk; it dates from 1674, and was brought here from Pembroke College, Cambridge. The organist is screened off by scroll work of exquisite Renaissance design. The natural notes of the keyboard are black, whilst the short keys or semi-tones are white.

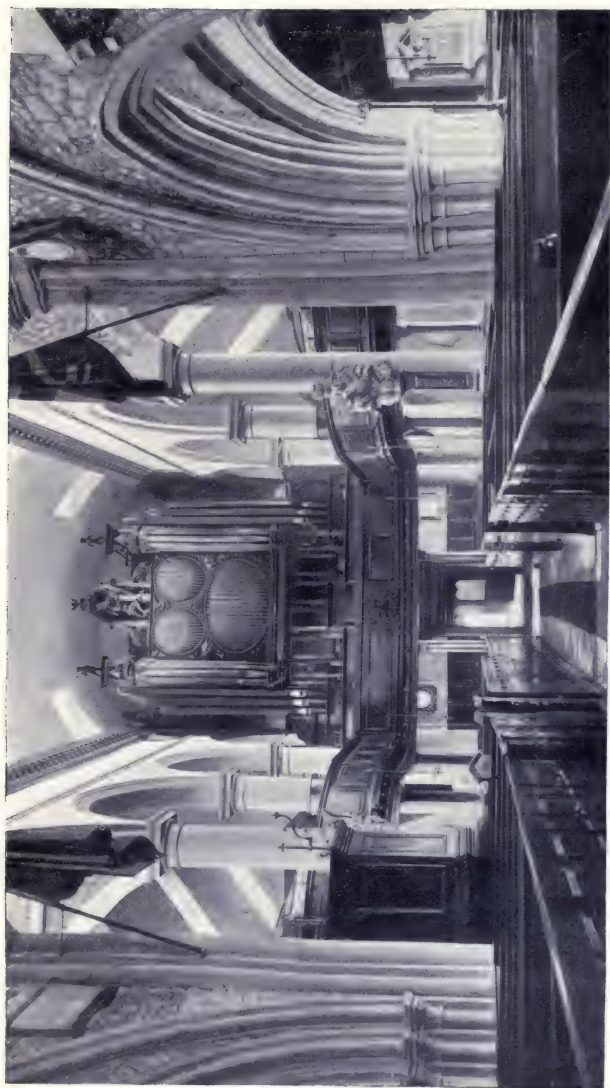
Good organs and their cases seem to have acquired a habit



M. B. A.

Framlingham, Suffolk

of migrating. For instance, the fine organ front of St Peter Mancroft, Norwich, was purchased about 1875, and now stands in the south chancel aisle of St Nicholas, Yarmouth. As there are manifold and marvellous stories about the splendid organ of Yarmouth, it may be well to state that this fine instrument was built by Abraham Jorden, in 1733, for this church, and was erected at the west end of the south aisle. In 1869 it was removed to the north transept. In 1875 it was again removed, divided into two sections, and placed in the two chancel aisles. The St Peter Mancroft organ front harmonised so nearly with the old case, now in the north aisle, that arrangements were made for its acquisition. When the imposing new chapel of St John's College, Cambridge, was built, 1862-69, the good front



Portsmouth

W. H. B.

of the old organ was moved to the church of Bilton, near Rugby. But the strangest case of migration remains to be told in connection with "the Milton organ," as it is usually termed at Tewkesbury Abbey. Magdalen College, Oxford, obtained a new organ in 1637. When organs were prohibited for worship by the Commonwealth, Protector Cromwell had it removed to Hampton Court, where the poet Milton is reputed to have played on it. At the Restoration this instrument was restored to Magdalen College, who had it re-erected in the chapel, and repaired by Dallam. In 1737 the college disposed of it to Tewkesbury, and it stood on the screen there until 1875. It is now in the chancel. There is also a fine organ case at the most interesting church of Stanford, Northamptonshire. To this a story of migration is attached, which as usually told and printed cannot be possible. It appears to be true that it came from old Whitehall Palace, but that it was transhipped there from Magdalen College chapel must be wrong.

There is a beautiful organ of much merit and chaste design at St Margaret's, Lynn (211). It bears:

"Johannes Suetzlar Londini fecit 1754."

Among other fine cases of some age are those of the cathedral churches of Worcester, Gloucester, Norwich, St Paul's, Southwell, and Manchester; Christ's College (1636) and Pembroke College (1664), Cambridge;¹ and the parish churches of Finedon, Northants, and Abingdon (1666), Berks.² All Hallows, Lombard Street, has one of the best organs of the Wren churches.³

In the basement of the new London Museum, at Stafford House, in a bad light—it is worthy of a better place—is the well-finished case of a small choir organ of the Grinling Gibbons type, which was originally made for Westminster Abbey in 1660, and held an instrument of Father Schmidt's. After its ejection it was stored for some time in the tower of St Margaret's, Westminster, and afterwards given to Bransbury chapel, demolished in 1705.

The old organs of St George's, Windsor, seem to have been destroyed in early Reformation days. In 1609 Thomas Dallam of London, a well-known organ-maker, was instructed to build new organs, and payments connected with their construction appear for several years. In Ashmole's *Order of the Garter* there

¹ *Arch. Assoc. Sketch Book*, 1893.

² *Arch. Assoc. Sketch Book*, 1901.

³ Illustrated in *Archit. Review*, March 1903.

is a plate by Hollar giving a west view of the organ screen and organ. The case is a beautiful Renaissance design, with angels blowing trumpets on the tops of the side towers. Charles II.'s arms make it clear that this is not the 1609 organ, which was destroyed during the interregnum, but the one ordered by the Chapter in 1660 of "Mr Dallame," for which he was to receive £600. During the considerable works done in the chapel 1782-92, "The king presented a magnificent Organ made by Green (the old one was by his Majesty's desire given to the Parish Church). The Case of the Organ was made from the design and under the direction of Mr Emlyn." The new organ cost £1,010. The case is elaborately decorated, and the principal divisions are carried as pinnacled turrets, of which there are four on each side.¹

¹ Sir W. St John Hope's splendid work on *Windsor Castle*, pp. 447-49.



G. H. L.

St Stephen's, Walbrook

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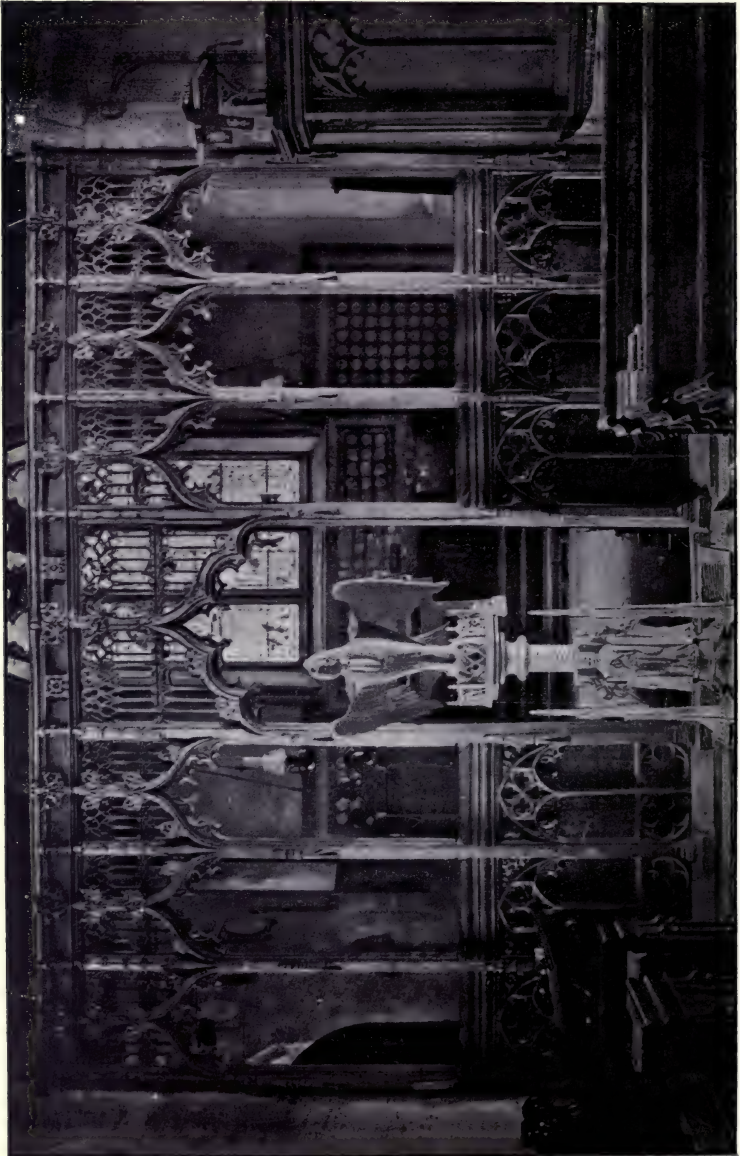
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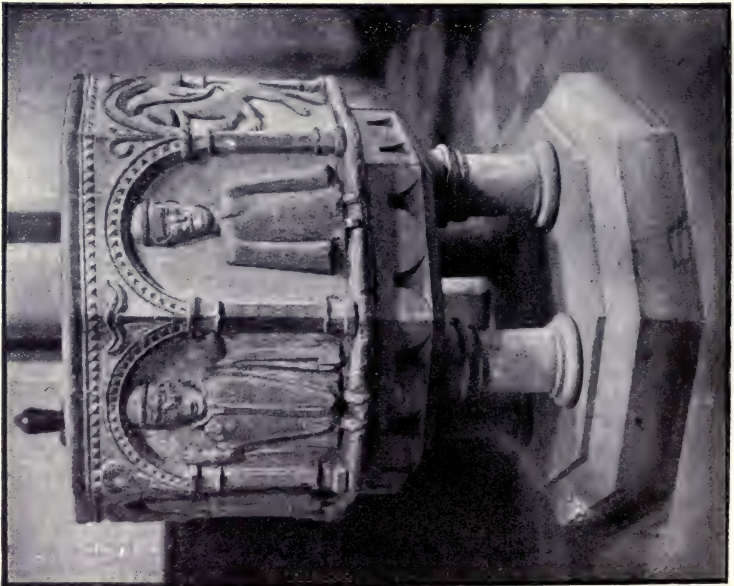
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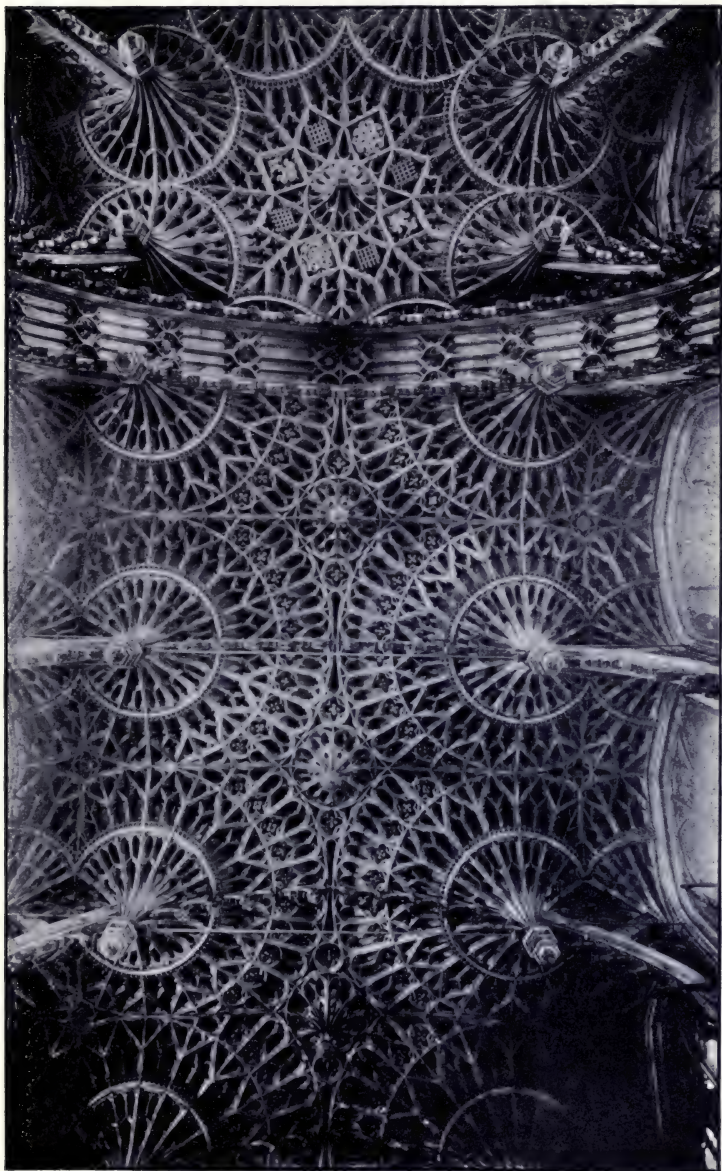
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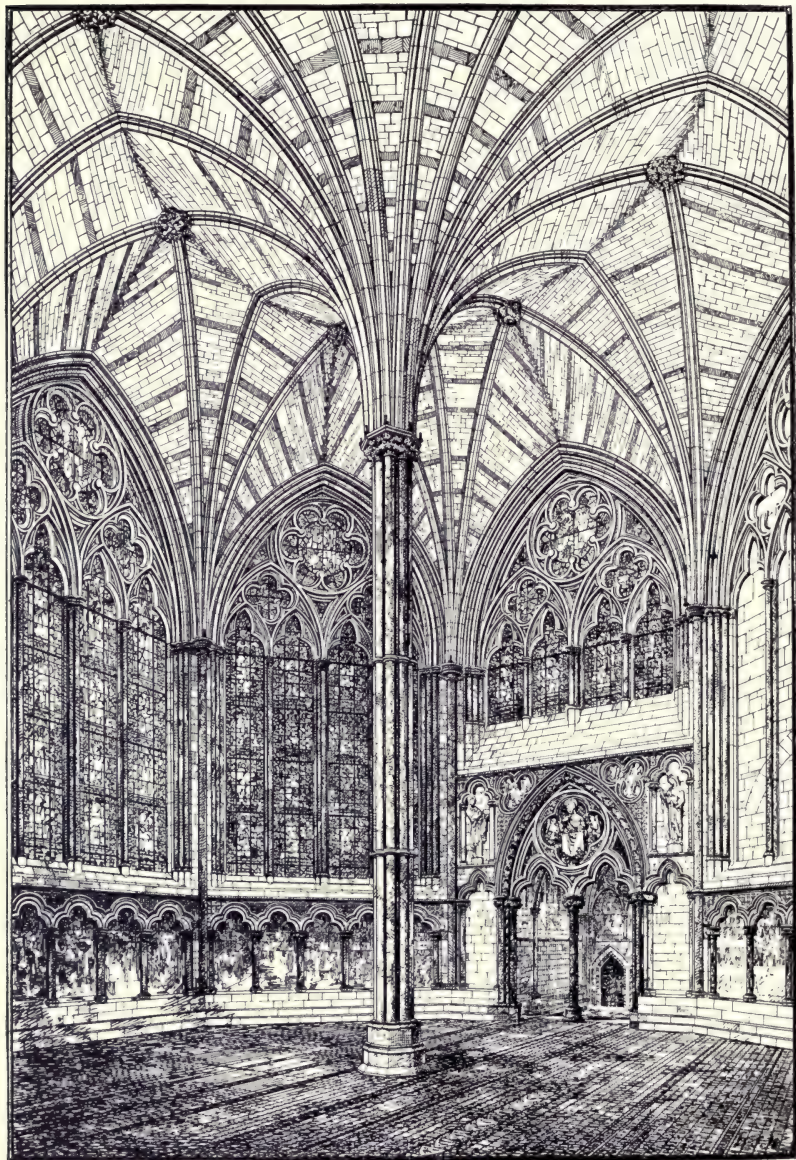
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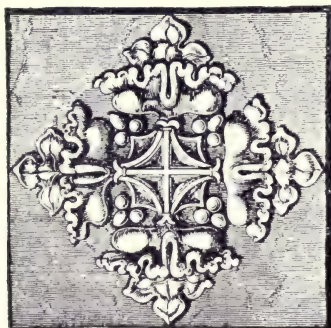
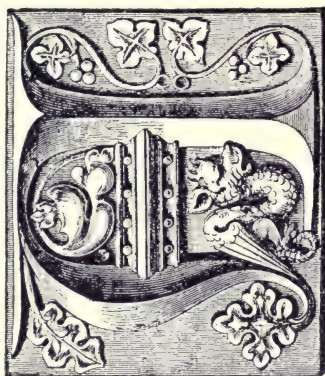
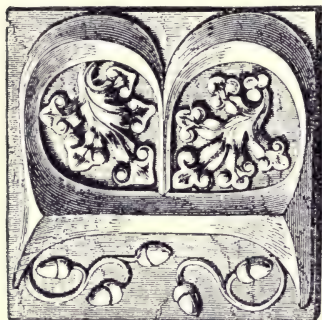
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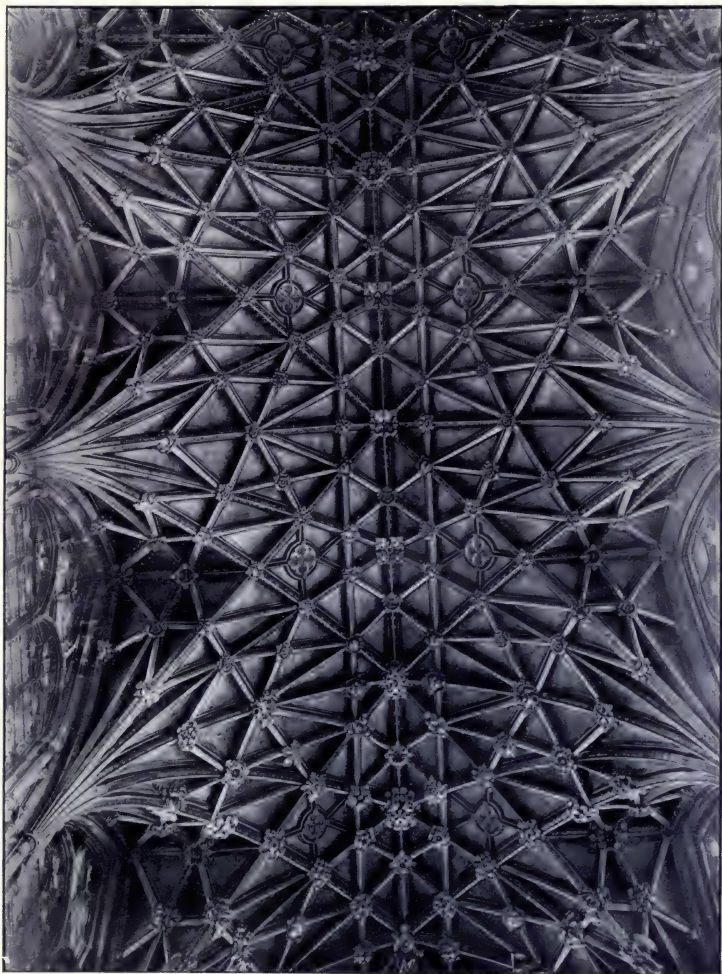
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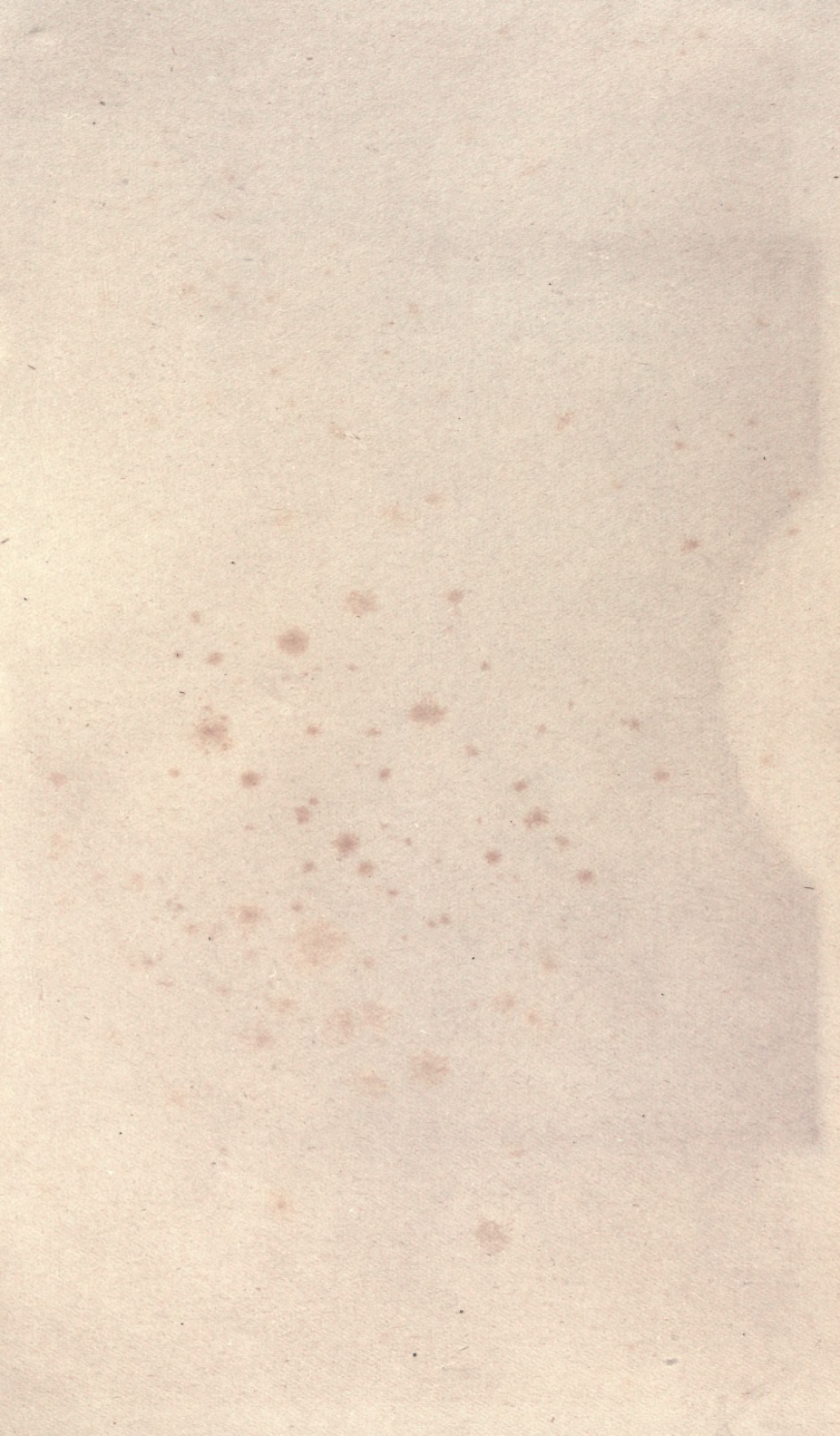
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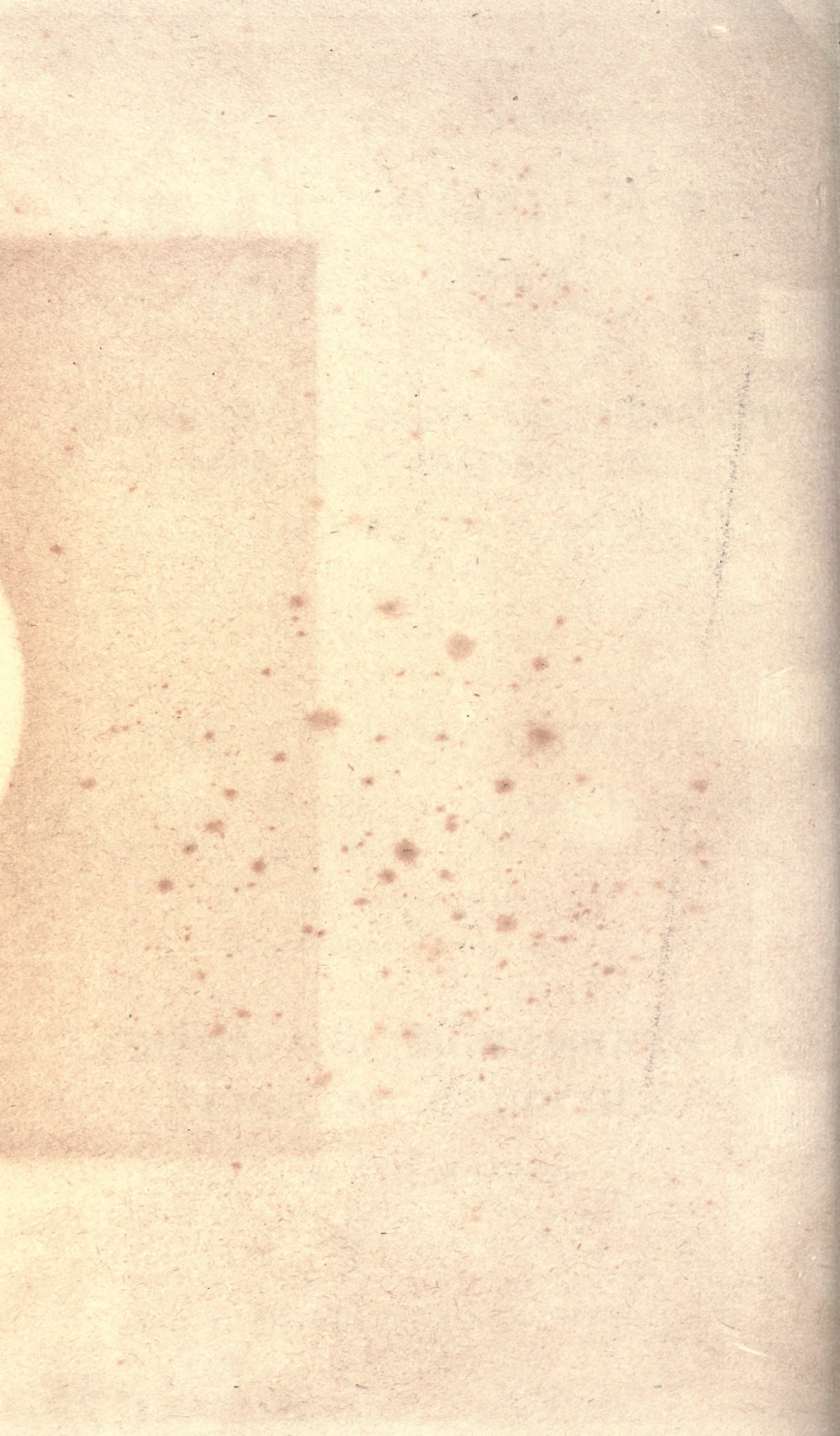
TOMBS AND MONUMENTS IN ENGLISH CHURCHES

By F. E. HOWARD

*Author of papers on "Fan Vaulting," "English Chantry Chapels,"
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